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"LIBERTY, HO NESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS OF THE MORNING AND EVENING. NO. VIII.

[BY O. W. WITHINGTON.]

I.

My Heart would seek Thee, Lord. The glorious Day
Hath broken the dim mystery of Night,
And clearing each faint shadow from my way,
Reveals her duty to my spirit's sight:—
Lord of the Morning! keep my footstep free
From Error's path, and win my soul to Thee.

II.

Thou hast o'er Earth a spell of beauty thrown,
Her Voices to Thy praise their music bring;
To Thee the woods and streams uplift their tone,
The birds of Summer in their gladness sing:—
To them Thou giv'st the sunshine of a Day—
To me, a Life that passes not away.

III.

And I would praise Thee with an earnest Mind,
In action and in utterance would be
Subject to Virtue;—in Thy presence find
Peace—and myself continually with Thee;—
At morning praising Thee—and in the night
Making thy word my counsel and delight.

THE DEATH OF JESUS.

The great and most obvious reason we have to love our Savior, is, that he died for us. Cases have occurred in which an individual, in attempting to rescue another, has succeeded, but at the consequent loss of his own life. In such a case how deeply will the memory of so true a friend be cherished in the heart of the survivor! Through every following year, wherever he may go, the recollection of that event will be kept, as a holy thing, in the sanctuary of his best affections. How has the love of mankind dwelt on the names of those who have died for the liberty of their country. They gave the last and greatest proof of their attachment to their native land, for 'greater love hath no man than this, that a man lay down his life' for the object of his affection.—And when the philanthropist has gone down to an untimely grave, the victim of his exertions to improve the condition of his race, how has the love of those whom he aimed to bless, made his last resting place a hallowed spot. From the same cause results, in no slight degree, our attachment to our blessed Savior. He died for us; he died that we might live; and therefore we love him. This is the doctrine of the cross, the most attractive feature of the Christian dispensation; consisting not of a peculiar, complicated, and mysterious theory, but of the simple fact that our friend and master, Jesus Christ, laid down his life for our sakes. Let the Calvinist believe that the death of Jesus satisfied the demands of divine justice for our sins; let the Unitarian believe that its design was to confirm his mission, to render perfect his example of endurance, to prepare for his resurrection; in this both agree, '*Jesus died, and for us;*' and both look to him, to 'Jesus Christ and him crucified,' as the object of peculiar loveliness and attraction in the Father's dispensation of love.

It is an important consideration in viewing the manifestation of our Savior's love in his death, that the sufferings he endured might have been avoided. They were voluntary, anticipated from the very first, yet encountered of his own accord. What power, other than the high object he had in view, compelled him, after the supper to resort to the place where he knew that Judas would conduct his captors? And even when there, and when surrounded by those who came to take him, what was his language to his ardent disciple? 'Thinkest thou,' said he, 'that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?' We see in this the confirmation of what is elsewhere said, that 'God gave not the Spirit by measure unto him.' He might have delivered himself by a miracle. Had not this power been conferred on him, his trial would not have been complete.—He had the power, but that men might be saved, he used it not. Voluntarily he submitted to death, voluntarily he drank of that cup, whose bitterness he so well knew, because he also knew that it was the cup of salvation to mankind.

The same love which prompted him to the voluntary sacrifice of life, was apparent in all the trying scenes by which that sacrifice was completed. Listen to his language at the last affecting conversation before his death. The words were uttered on that memorable night when he instituted his communion of love. They were recorded by one who heard them, leaning on Jesus' breast, whose deepest heart drank in every tone, and whose life and teaching showed that he had not heard and loved in vain. What must have been the feelings of the venerable Apostle, the holy John, as late in life he recorded those words of love, heard at such an hour, from such a friend; 'Let not your hearts be troubled: ye believe in God, believe also in me. I go to prepare a place for you, and I will come again and receive you unto myself, that where I am, there ye may be also. Little children, yet a little while am I with you. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another; By this shall all men know that ye are my disciples, if ye have love one to another. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father.' How affectionately does he strive to comfort those he was about to leave. How must the tears of the old man have flowed, as his faithful pen recorded that holy and affecting address of his friend and his master.

Let us view our Lord at a later period. Arrayed by the soldiers of Herod and Pilate in the mock emblems of royalty, scourged, bearing with pain the heavy cross up the hill of execution what is his deportment? Hear his words to that crowd of lamenting females. They are words which flowed from a heart full of anguish at his country's approaching calamities, even at the moment when that country had rejected, and was about to put him to death. 'Daughters of Jerusalem, weep not for me; but weep for yourselves and for your children.'

He has passed on. He is nailed to the cross. The passers-by are mocking him in his suffering, and he—is praying that they may be forgiven! For them it was that he died; for them, in common with the human race, if they would but allow his death to have its intended effect. There are two, however, who stand near him, far differently disposed from them. One is a mother. She sees her child,—her loved, her holy child, him who had been foretold by angels, the expected Redeemer of Israel, dying in agony.—What are her thoughts? Is there one among them at that moment fixed on herself? Oh no; no; they are with him; they dwell on his wounds, on his distorted, agonized features.—But though she thinks not of herself, he, in his last hour, has a thought for her. The words, which pain allows him to pronounce, are but few—'Woman, behold thy son! son, behold thy mother!' 'And from that hour, that disciple took her to his own home.'

The Centurion, when he saw the earthquake, and those things that were done, said, 'Truly, this was the Son of God!' We see not these things, but we hear the voice, we see the feelings of the sufferer himself, and we need no other proof.

The love which filled his soul for his friends, his mother, his countrymen, extended in a still wider circle, to embrace all mankind. 'Neither pray I,' said he, 'for these alone, but for all who shall believe on me through their word.' We, of the present day, are of the number of those to whom he has testified his affection by his death. We are his friends, on the same condition which he imposed on those around him; we too are his friends, if we do whatsoever he commands us. Thanks be to God for the gift of such a friend, in whose character we may behold the model of all we should aim to be; a friend who has trod the path which we must tread, the path of contest with temptation, and of victory over it; a friend who has conquered death, and disarmed him of his terrors; who has gone before to prepare us mansions in the heavens, 'that where he is, there we may be also.'—*Unitarian Christian.*

WILLIAM JAY'S VIEWS AS TO THE TRUE MODE OF PREACHING.

[From the Preface to 'the Christian Contemplated, in a course of Lectures,' by Rev. William Jay, an Orthodox minister of England.]

The author has always preferred to study religion, not in its abstractions, but in its subjects; not in its speculative opinions, but in its practical principles; not in its distant generalities, but in its appropriated and particular influences. He has always endeavored to follow it out from its too common confinement in certain notions, seasons, and services, into actual and ordinary life; and to esteem and applaud it only in proportion as it exerts and displays itself in that wisdom which is from above; which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. He is aware that these lectures would not have been completely congenial with the taste of some hearers. They would have said, 'We want *want more of doctrine and more of Christ.*' The complaint now supposed is, however, too often the whining and seditious jargon of a party, and the very last party in the world he would consult in his preaching. The dissatisfied are in spiritual things what some discontented zealots are in political; they are gospel radicals, and disserve and disgrace the cause of evangelical religion. They are not always even moral; they are never amiable. They set at nought all sacred relations, proprieties, and decencies; while many of them abandon family worship, and leave their children in religious ignorance. Self-willed are they; self-confident, presumptuous, censorious, condemnatory; of their ministers, not learners but judges, they make a man an offender for a word. In hearing all is fastidiousness. Appetite has given place to lusting. They go to the house of God not for wholesome food, but for something to elevate and intoxicate. But the people the lecturer addressed have not so learned Christ. He was not, therefore, in his preparations necessitated to think of the likings or dislikings of a sickly, puny, or perverted orthodoxy, a party spirit, or an anathematizing bigotry. Neither would he ever consent to officiate in any congregation where he could not stand fast in the liberty wherewith Christ has made him free. This freedom from the fear of man is of the highest importance. The author pleads for another freedom—an exemption from the necessity of gratifying the few at the expense of the many; an exemption from fastidiousness of composition and address; an exemption from such a primness of diction as admits of no anecdote, however chaste and apposite; an exemption from the too serious apprehension of little faults in seeking to secure great impressions. How often do we hear on this point of the *dignity* of the pulpit, as though there was any dignity in a case like this, separate from *utility!* Let a preacher be as correct as possible, but let him think of founding his consequence upon something above minuteness and finesse. Let him never imagine that his influence or dignity will ever be impaired by his feeling and displaying a noble elevation, an indifference to every thing else, while the love of Christ bears him away, and he is lost in endeavoring to save a soul from death, and to hide a multitude of sins. There is nothing a preacher should be satisfied with less than a tame correctness, or his producing something that will bear criticism, but which is as devoid of excellency as it is free of defect. He that winneth souls is wise. What is every other praise of an instrument if it does not answer its end? What is every other commendation of a preacher if he be useless, unimpressive, uninteresting? What is it that nothing offends if nothing strikes? What is the harangue that dies in the hearing, and leaves nothing for the hearers to carry away, to think of in solitude, to speak of in company? What but a fault is the smoothness of address that prevents every excitement that would rend by terror, or melt by tenderness? We plead not for coarseness nor faults. A speaker may be animated, yet decorous; but, in popular addresses, if either fails, it is better to sacrifice the latter than the former. Let the squeamishly hypercritical remember, that he is laboring to little purpose, while consuming his time in subtle accuracies and polished dulness. And let the man who is in earnest about his work, never allow a fear of a trifling mistake to repress, as says Gray, his noble rage, and chill the genial current of his soul. Let him feel his subject, and follow his ardor—great excellencies will redeem small failures—and think not of the perverse-minded, who are looking out for faults. A preacher need not grovel down to the level of the vulgar, he should always be somewhat above them—yet so as to raise their tone to his. Let him never soar out of their reach. The presence of others may tempt him to such flights; but the educated and refined, *if* men whose favor is worth thinking of, will commend his accommodation to the needs of the people. Our Savior spoke so that the common people heard him gladly. And now they hear gladly the gospel whenever it is properly presented and *illustrated* to them. Duty should be taught them as history teaches philosophy, by examples. But nothing is to be done in them without excitement. Yet how often are they addressed without emotion! Their very understandings must be approached through their imagination and passions, and they are lectured as if they had none. They are never to be starved into a surrender; and they are circumvallated and trenched at a distance. They are only to be taken by an assault; and they are slowly and formally besieged. They want seasonable and familiar imagery, and to show the preacher's learning, they are furnished with allusions taken from the arts and sciences, or to show his taste, served up with a disquisition stript of every figure, and bald as it is wearisome. They want striking sentences—the words of the wise, as goads and as nails, and they have long and tame paragraphs. They only want truths to be brought home to their consciences—they admit them already; and they are argued and reasoned into confusion and doubt. They want precedents, and are supplied with precepts. They want instances, and are deadened by discussions. They want facts, and are burdened with reflections. Look at the Bible. What is it but a series of characters, incidents, and allusions? Not one chapter on moral philosophy throughout the whole. Is this the work of God? Does he know what best suits man? Let preachers then imitate the Bible. But instead of that, they reason, discuss, argue, prove, in nicely-balanced, well-polished sentences. Hence they awaken so little attention, take no firm hold on the mind and feelings, especially of the young and the common people;

'And drowsy tinklings lull the distant fold.'

'General declamations and reflections do little in a popular audience. The preacher must enter into detail, and do much by circumstance. Nothing can penetrate but what is pointed: every indictment must particularize and specify. The eye may take in a large prospect, but we are affected only by a minute inspection. Preachers are not to stand long with their people on the brow of the hill, showing them a wide and indistinct expansion, but take them by the hand and lead them down to certain spots and objects. They are to be characteristic of persons, of vices, and virtues. A preacher must also indulge in a certain degree of diffusiveness. He who passes rapidly from one thing to another is not likely to impress, or indeed even to inform, the majority of his audience. To affect them he must dwell upon the thought, and present it under different aspects. Precept must be upon precept, line upon line; here a little and there a little; and the preacher will often see by the look and manner of the hearer that what he failed to accomplish by a first stroke has been done by a second. The language of the Scriptures it is desirable to employ, for it is the words used by inspired men, and on the subjects of revelation it is the most definite and significant, the best known and understood by the people, and intimately connected with the devotional feelings. It is at once the key to the understanding and the soul. Who can reasonably object to the occasional use of poetic diction? A sentence of this kind will often relieve and often revive the attention, while it serves to fix the sentiment more firmly in the memory. How much of the Bible is poetical! Whatever subject is in hand, exhibit it in its fullest bearings and highest importance. True, some things may hence look rather inconsistent with each other; but strongly to represent and strongly to recommend the *present* subject, is the method of the sacred writers. They never seem afraid of expressing themselves too forcibly at the time. They never stop to fritter away their teachings by qualifications. There *are* qualifications to be found, but in other places, and on other occasions. He must be a spiritless teacher who never produces the surprise of a paradox, who never alarms the timid and cautious, and whose strength of statement and urgency does not furnish some seeming contradictions.'

WHAT IS MEANT BY HAVING FAITH.

But what I mean by having Faith is this—realize your connexion with the world of spirits. Remain not looking constantly at the earth—clinging always to the soil—believing yourself merely an animal of flesh, and blood, and bones. Think not so much of earthly things, more of heavenly things. You have a soul as well as a body—no, I am mistaken. *You are a soul.* All of you are souls—and these bodies, these outward forms, are tents in which we dwell—clothing with which we are clothed upon—they belong to us, they are not us. You cannot deny this—now realize it. Make it more and more a real conviction, and then you will have Faith. Believe that a man is not profited who gains the whole world and loses his own soul. We know this now—it is plain and evident, but we do not believe it so as to act upon it. If we did, we should have Faith.

THE SCRIPTURES TEACH GOD'S WILLINGNESS TO FORGIVE HIS REPENTANT CHILDREN WITHOUT A VICARIOUS ATONEMENT.

I shall refer to only a few of the many passages which clearly inculcate the truth.

Isaiah lv. 7., we read: 'let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon.

Exodus xxxiii. 2.: 'Say unto them: As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?'

Dan. ix. 9: 'To the Lord our God belong mercies and forgiveness, though we have rebelled against him.'

In Luke xv., we find recorded the beautiful and instructive parable of the prodigal son. The father, in that parable is the representative of the Deity; and in his conduct towards his repentant son, we have a representation of God's dealings with us, his human offspring. Now here we find, that this good father forgives his son the moment that the son returns to him. He does not require that another shall first suffer in that son's stead, to satisfy his offended justice. The son has already suffered the natural consequences of his follies. His sufferings have produced the desired effect; they have restored the wanderer to his duty and to his home; and the moment that he thus returns, his father forgives him *freely* and *unconditionally*. Now this, according to our Savior's teaching, is the exact representation of God's conduct towards man. His wisdom and goodness have so ordered it, that virtue and spiritual happiness are inseparably connected as cause and effect; and that vice and folly necessarily lead to spiritual unhappiness and suffering. Whenever, therefore, man leaves the path of duty, which alone leads to true happiness, and seeks his happiness in vice, in folly, and in the gratification of his animal passions, he then becomes unhappy, and suffers the necessary consequences of his aberrations from the path of duty. But when his sufferings, and the other motives to goodness with which his heavenly Father has surrounded him, produce the intended effect, and recall the wanderer to virtue and to God, then that Father, like the parent in the parable, receives his repentant child with open arms. All his errors are freely forgiven; and the celestial spirits rejoice, that another has been added to the number of the heirs of immortality. Now all this is worthy of the goodness and mercy of God;—all this is in perfect accordance with the uniform teachings of the scriptures; but it is totally irreconcilable with the doctrine of a vicarious atonement.

Another passage, decisive of the point under consideration, is found in Matt. xviii., from the 25th to the 27th verses, where our Savior compares the divine mercy to that of a king, who forgave to one of his poor servants a very large debt. Here, again, we find nothing of a surety, or substitute;—nothing of another's paying the debt, or making satisfaction for the poor servant. His deliverance is solely due to the *unpurchased* goodness and generosity of the king.

The last passage which I shall notice as bearing on this point, is the exhortation of our Savior, recorded in Luke vi., 36: 'Be ye therefore merciful as your Father also is merciful.' In several places our Savior had recommended a merciful disposition, and the forgiveness of injuries, as belonging not only to the principal graces, but also to the essential duties of a religious character. In the text last quoted, he endeavors to enforce those precepts by setting forth to his followers the example of their heavenly Father, for their imitation. I do not know that a stronger incitement to charity could be presented to the human mind, than that here adduced by Christ, or one better calculated to call into action the best affections of the human heart. But let us now for a moment suppose the popular doctrine of the atonement to be true, and what will then be the import of the above text? It will then teach us, that, in order to assimilate our conduct to that of our heavenly Father, we must never forgive an injury, until full satisfaction for it has been made to our offended justice, by the infliction of an adequate punishment, either on the offender, or on his substitute. How totally different is this from the teachings of the Savior, and from the example which he has set us?—*Western Messenger.*

CONFIDENCE IN ONE'S SPIRITUAL RELATIONSHIP, A SOURCE OF TRUE GREATNESS.

It is a confidence in his spiritual relationship, his connexion with something better than dust and stones which gives man all his nobleness, and magnanimity, and greatness of mind. It is the consciousness that he and other men have sometimes high thoughts, and noble feelings, that he has the power of doing sometimes a generous action, it is the belief finally that he is the child of God, made in his image, acted upon by his spirit, and intended by him for immortality, these are the sort of thoughts which produce and strengthen magnanimity of character. Lord Bacon remarks that as a dog, who finds himself supported by a man, has more generosity and courage, because he depends on this nature which is higher and better than his own: so a man who rests and assures himself of divine protection and favor, gathers a force and faith, which human nature in itself could never attain. Is it not certain that a being made up of a soul and body, who wholly neglects to strengthen or improve his soul, and seeks only to gratify the wants of the body, must debase his nature. One of the old poets makes man's principal distinction over the other animals, consist in his having a face which looks up to the stars. But if he does not choose to employ it in such contemplation, but prefers to inspect the earth, he resigns his distinction and prerogative.

This confidence grows up by exercise. Accustom yourselves to think of God, to pray to him, to thank him for his goodness, and you will soon have a more real, and deep and living faith in his existence. Look into your own heart, examine your own character and tendencies and powers, and you will obtain a true faith and respect for your own soul and spirit.

THE RELIGIOUS CHARACTER SHOULD BE PROGRESSIVE.

We talk about progressiveness in religion. And in what sense and with what feelings do we use the term? We fear it is used too much merely as a convenient word in controversy against the prevalent revivals of the day. Is it not used too much in a negative sense? 'We think,' men say, 'we think that attainments in religion should be progressive;' that is, 'we do not like these tumultuous revivals.' 'We like a progressive religion,' that is, (does it not too often amount only to this?) that is, 'we would prefer to remain indifferent to religion altogether.' There is great delusiveness in this word progressive. 'We are satisfied with the doctrine,' we say, 'we are clearly for progress;' but there is danger that we get the idea that the steps of this progress are so short and even and slow, that conscience cannot discriminate between our actually taking these steps and our neglecting to take them. A motion that is required to be so moderate, may very soon and quite imperceptibly end in utter stagnation; we are slow to perceive and our hearts are slow to remind us, that our proud and sound theory about progress may be in fact, in character, no progress at all, or only such a progress, one way or the other, backward or forward, as the accidental circumstances of life produce. Let us not be misunderstood. We would have religion progressive, and earnestly deprecate all systems and processes inconsistent with this fundamental doctrine. But we would have a progress that means something—that is something, and something positive, and not merely rational in philosophy and victorious in polemics but delusive and obsolete in practice. We want progress but we want a real and a perceptible progress, watchful, prayerful, unremitted progress.

Why do we prefer a progressive religion to the religion of popular revivals? It is not merely because these last produce an unwholesome excitement, because they agitate and distract the community and go counter to the spirit of Jesus and the gospel. It is not that we prefer a dead calm to a perilous storm. But we prefer steady progress, or we ought to prefer it, to a quick excitement, because we trust that the former will lead to the great end desired—an individual and a public religious character. We like the doctrine of a progressive religion, because it is the spirit of that doctrine to lead to great and growing religious attainments. It is a thorough going and a far reaching doctrine. It is a stricter doctrine than the revival doctrine, binding us with stronger obligations, requiring more effort and greater perseverance. The revival system and the religious views connected with it do not go far enough. They are too lax. They bring the convert to soon to a stand. They are exorbitant in their claims for a day, but they do not penetrate the life. Now if the progressive system have any merit above this, it is that it never lets go its hold upon us. It requires all the present effort we are able to make, and then with equal strictness it requires that effort to be continuous. It requires every possible present attainment, but does not allow us to be satisfied with that, but bids us go on adding virtue to virtue and grace to grace. It forbids us to stop, however high or far we may think we have gone. Its word is still onward—onward till death. The doctrine is progress, not rest. It permits no rest. Rest is in the grave, and in heaven, not amidst the conflicts and discipline and sinfulness of the earth. The reward of rest is the property of hope, the promise of the life that is to come. The reward of the present is the joy and satisfaction of progress, and the kindling hopes that brighten and strengthen at every step, but are not consummated till our day of life is closed in, till our labor is over and we are taken from our pilgrimage to our home.

This is the spirit of the doctrine that the religious character must be progressive. It is not that we are to do less at any particular time, but that we are never to cease doing. It is not that religion ought never to be revived, but that it should never slumber nor slacken, should begin where it has not begun, be quickened where it is tardy, and go on, 'go on with the goings on of all things around it, blending with life,' blending more and more with feeling and action, keeping up with the days and years, fainting not with fatigue, sleeping not in indifference, forgetting the things that are behind and reaching forth unto the things that are before, and 'ever holding the communion of holy joy or patient trial with all the mercies and all the discipline of heaven.'

This may seem a hard and strict doctrine, and so it is. But then it is the true doctrine, stated in its broad meaning and requirements and consistently carried out. It is the true doctrine. It is the doctrine of the rational mind and of rational Christianity. It is the only scriptural system we possess, either in theory or practice, to oppose to the plausibility of the revival system.—We must live up to this doctrine, or else we have nothing to show why these excitements with all their evils and inadequacy are not, after all, the only hope and stay of Christianity in the world.

If then we would be Christians according to our own interpretation of Christianity, if we would be consistent with our faith, we must make this progress, begin it, and continue it, as calmly, silently, unpretendingly as we will, but we must make it, or else our boasted, progressive religion is nothing but a theory, a word. We must begin where we find ourselves, advance and grow better day by day, and year by year, or our religion is not in us— is but a name to dispute about, or a flimsy garb of outward observances, fit to flaunt in before the world, but is not the wedding garment of the accepted guests of our Lord. We must grow better day by day or we are false to our creed. If we have done one good deed to day, we must do another and better tomorrow. If we have forsaken a sin or added aught to our good principles or piety to day, be it ever so much, yet our work is not done, we must enter the same field tomorrow, and again, working with equal diligence till the Lord of the harvest shall come to reckon with us.

The sinful and thoughtless may conclude that because a great excitement and the processes of a revival are not generally desirable, they have therefore nothing to do, no particular effort to make, or at least none to make at any particular time. They may take refuge under the perverted doctrine of a progressive religion, and imagine that because it requires no tumult, no violence, it requires nothing. 'Let us have no sudden changes,' say such, 'they will not last.' 'Let us have no great excitements—they are unwholesome.' 'Every thing must be calm, leisurely, gradual, and nothing must be hurried,'—which amounts in fact to the conclusion, that nothing need be done and nothing begun. But they err fatally, and most fatally according to their own doctrine. Everything is to be done, and instantly begun. The revival system is not best for such because it is not enough for them. A revival will not do, because it may not come soon enough. It is a periodical thing, and another may not come round till they have gone to judgment, and the true doctrine does not allow them to wait a moment. A revival is not enough for them because it will leave their work unfinished; but the true doctrine never releases them from effort and progress till they go to their reward. To throw one's self into the vortex of a great revival and to be carried along through its several stages, and then be proclaimed regenerate and safe, is comparatively an easy thing. But to begin with calm resolves and unyielding efforts, and go on with a watchful, patient and untiring diligence, without the aid of superstition and delirium, this is a harder way, but it is the way of christianity, the way of life.—*Unitarian Advocate.*

SECTARIANISM, AS HOSTILE TO A TRUTH-LOVING SPIRIT.

By Sectarianism I understand the custom or practice) so nearly universal in the Christian world, that one would be apt to take it for the very essence of Christianity, only that when we look at the mind and life of Christ, we see everything that is unsectarian) of basing religious fellowship upon a prerequired identity of theological opinion, marshalling men into little hostile bands badged and ticketed, as it were, to prevent mistakes: so that men come at last to think, feel, reason, and even interpret Scripture, not individually, but in masses. How is intellect to grow, how is affection to become expanded and generous, under such a system as this? Can there be, is there likely to be, a spirit of truth leading into truth, when a man cannot have what is called an out-of-the-way opinion upon a theological question, but he must be cut off and cast out of the synagogue? Is a man likely to think freely and strongly—strong minds may do it—but is it likely, taking the average of minds, that a man will think freely and strongly, who fears that if he think not after the approved standard of orthodoxy, the minister and deacons of his church will be upon him with a domiciliary visit of expostulation, or a public sentence of disownment and excision? How few sects there are in this country that would not think it an actual sin to admit a man to the Lord's Supper without his first avowing a belief, upon the abstrusest points in theology, in accordance with the catalogued opinions of their clergy,—and, (which is immeasurably worse, if worse need be,) unfolding the most secret history of his heart, tearing open the Holy of Holies of his soul, to the gaze of the little oligarchy of the meeting house. What a discipline for the heart, and what a discipline for the intellect! What a way of making a man a Christian! and what a way of making him a theologian! What can this end in, (one is tempted to ask,) but a dull stationary religion, and an equally dull and stationary theology; weary hearts and feeble minds? That it does not always end thus, is because there is a something in Christianity which the discipline of Christian Churches cannot make quite inoperative, and a something in human nature which that discipline cannot quite extinguish;—and so with all this, sects, and the individuals that constitute sects, do progress, both in religion and theology; just so much as to show what they might do, were religion and theology as free as Christ left them—but so little as also to show that the spirit of truth is not yet come that is to guide men into all truth.

What can be more opposed to the spirit of truth—a spirit which, in order to lead into all truth, must be a spirit of inquiry and progression, and of that kind of change which is implied in progression—the change, that is not of oscillation, but of expansion and onward movement—what can be more opposed to this spirit, than the dead, dull, heavy, mechanical fixity of creeds and creed-bound sects?

Truly, there is a Reform wanted here; the world does want a real, searching, thorough Church-Reform.

We want such a Church-Reform as shall make the Church of Christ, or fellowship of Christian and Christlike men, the Friend of human hearts and minds, the advocate of all human interests, the salt of the earth, the light of the world, a living fountain, whose waters fail not, of whatsoever things are true, venerable, just, lovely, virtuous and of good report.—And what a glorious thing the church would be, how strong, how pure, how heavenlike, how fitly framed together, what a holy temple in the

Lord, what a habitation of God through the spirit, what an asylum for sad hearts and doubting minds, what a nursery for great souls, what a symbol of nature's kind maternity—what a glorious thing the church would be that should away with the jargon of sects and the cant of creeds, and trust Christ's promise, and appropriate Christ's Legacy, and make the Spirit of Truth the life and breath of its being! What a rock to build a church upon is Truth! What a bond to knit men together is the Love of Truth! What a principle of conservation, and what a principle of progression (those two interests which are just now rending the world in halves, because men will take them separately instead of together)—what a principle both of conservation and of progression, is the worship of Truth; the union of man with man, to learn and to teach the realities of God!

INDIVIDUAL RESPONSIBILITY, AS REGARDS SIN.

Christianity is distinguished by the profound sentiment of *individual responsibility* which pervades it. All the arbitrary forms, and sacerdotal interpositions, and hereditary rights, through which other systems seek the divine favor, are disowned by it. It is a religion eminently *personal*; establishing the most intimate and solitary dealings between God and every human soul. It is a religion eminently *natural*; eradicating no indigenous affection of our mind, distorting no primiuve moral sentiment; but simply consecrating the obligations proper to our nature, and taking up with a divine voice the whispers, scarce articulate before, of the conscience within us. In this deep harmony with our inmost consciousness of duty, resides the true power of our religion. It subdues and governs our hearts, as a wise conqueror rules the empire he has won; not by imposing a system of strange laws, but by arming with higher authority, and administering with more resolute precision, the laws already recognised and revered.

This sense of individual accountability,—notwithstanding the ingenuities of orthodox divines on the one hand, and necessarian philosophers on the other,—is impaired by all reference of the evil that is in us to *any source beyond ourselves*. To look for a remoter cause than our own guilty wills,—to contemplate it as a Providential instrument, whether we trace it to Adam, to Satan, or directly to God, bewilders the simple perceptions of conscience, and throws doubt on its distinct and solemn judgments. The injury may be different in character, according to the particular system we adopt: but *any* theory which provides the individual moral agent with participating causes of his guilt, offends and weakens some one of the feelings essential to the consciousness of responsibility.

There is no persuasion, for example, more indispensable to this state of mind, and, consequently, no impression which Christianity more profoundly leaves upon the heart, than that of the *personal origin and personal identity of sin*,—its individual, incommunicable character. Our own secret souls, and that divine gospel which confirms all their sincere decisions, alike declare that *my* sin cannot be *your* sin; that by no compact, even by no miracle, can any exchange of responsibilities, or transfer of moral qualities, be effected. What indeed is guilt in its very nature, but a violation of some venerated rule of action,—a contravention of our own sentiments of equity, truth, purity, or generosity? and what is the guilty mind, but a system or habit of desire, which successfully resists the control of reason and conscience? That mind which is the seat of the delinquent will,—which hears the remonstrances of right and heeds them not,—is the sole proprietor of the sin, deriving it from none, imparting it to none: its dwelling is in his volition; and unless that can cease to be his, the criminality can admit of no alienation. He may have accomplices indeed: but they are so many additional agents, each with his separate amount of guilt, and not partners among whom his own act of free-will is distributed. The trains of thought and emotion, the adjustment of tastes and affections, are different in every soul: each has its own moral complexion; each, its separate moral relations; each, its distinct responsibility in the sight of God. In no sense is the gift or transfer of character more possible, than a barter of genius, or an interchange of sensation. God may call new life into existence, and determine what its consciousness shall be: he may annihilate life, and plunge its memory and experience into nothing: but to shift the feelings and aims which constitute the identity of one being into the personality of another, is no more possible, than to alter the properties of a circle, or to cancel departed time.

To trifle in any way with this plain and solemn principle, to invent forms of speech tending to conceal it, to apply to moral good and ill, language which assimilates them to physical objects and exchangeable property, implies frivolous and irreverent ideas of sin and excellence. The whole weight of this charge evidently falls on the scheme, which speaks of human guilt as an hereditary entail; a scheme which shocks and confounds our primary notion of right and wrong, and, by rendering them impersonal qualities, reduces them to empty names. No construction can be given to the system, which does not pass this insult on the conscience. In what sense do we share the guilt of our progenitor? His concession to temptation did not occur within our mind, or belong in any way to our history. And if, without participation in the *act* of wrong, we are to have its *penalties*,—crimes in the planet Saturn may be expected to shower curses on the earth; for why may not justice go astray in space, as reasonably as in time? If nothing more be meant, than that from our first parents we inherit a constitution *liable* to intellectual error and moral transgression;—still, it is evident, that, *until* this liability takes actual effect, no sin exists, but only its possibility; and *when* it takes effect, there is just so much guilt and no more, than might be committed by the individual's will: so that where there is *no* volition, as in infancy, cruelty only could inflict punishment; and where there is *pure* volition, as in many a good passage of the foulest life, equity itself could not withhold approval.

In whatever way, then, you define this hypothesis, it directly denies the personal character and personal identity of sin, and thus enfeebles the most essential element comprehended in the sentiment of responsibility. The practical result will inevitably be, a system of false views and fictitious feelings, with respect both to our own characters, and to those of our fellowmen. That which can be vicariously removed, cannot be guilt; cannot therefore, be sincerely felt as such; can awaken no true shame and self-reproach, and draw forth no burning tears when we meet the eye of God. It is a shocking mockery to call sorrow for an ancestor's sin by the name of penitence, and to confound the perception (or, as it is termed, 'application,') of Christ's holiness with the personal peace of conscience: the one can be nothing else than moral disapprobation, attended by the sense of personal injury; the other, moral approval, attended by the sense of personal benefit: and mean and confused must be the sentiments of duty in a mind which can mistake these for the private griefs of contrition, and the serenity of a self-forgetful will. Only counterfeit emotions, and self-judgments half sincere, can consistently arise from a faith which mystifies the primitive ideas of moral excellence, and destroys all distinct perception of its nature. It is always with danger that we turn away from the *natural* hand-writing of God upon the conscience: from heedless eyes the divine symbols fade away; unless, indeed, in some preternatural awakening of our sight, they blaze forth once again, to tell us that the kingdom of true greatness hath departed from us. Let each consider his own life as an indivisible unit of responsibility, no less complete, no less free, no less invested with solemn and solitary power, than if he dwelt, and always had dwelt, in the universe alone with God. There is confided to him, the sole rule of a vast and immortal world within; whose order can be preserved or violated, whose peace secured or sacrificed, by no foreign influence. We cannot, by ancestral or historical relations, renounce our own free-will, or escape one iota of its awful trusts. No faith which fails to keep this truth distinct and prominent, no faith which shuffles with the sinner's moral identity, contains the requisites of a 'doctrine according to godliness.'—*J. Martineau.*

For the Register and Observer.

Messrs Editors,—Having seen in the newspapers, frequent allusions to, but no full account of, certain differences in opinion on theological subjects subsisting between what are called the Old and New School Congregationalists, of Connecticut, and threatening, it is said, to divide the denomination into two hostile parties, and desirous for reasons I need not give, of ascertaining the nature and extent of these differences, I take the liberty to request that, at some convenient opportunity, you will devote a little space in the Register to this subject, and oblige one, who, though a Unitarian Christian, has occasion, just now, for information upon it, which he cannot otherwise easily obtain in the secluded part of the country where he resides.

L. B.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 5, 1840.

THE COMMUNION.

The causes, which we have already noticed, as operating to deter many from the observance of that simple act of commemoration which Christ appointed, originate in the sentiment of reverence, and owe their influence to the want of a just perception of the true design and significance of the ordinance.

Another cause, to which we would now direct attention, is of an entirely opposite character. While some are kept from the communion table, through a feeling of fear and reverence, others stay away because they do not attach any importance, or sufficient importance to the ordinance. They do not think it of any great moment whether they observe it or not. Indeed, the feeling with many is much stronger than this. It cannot be doubted, we think, that much of the neglect of the communion, which prevails, may be attributed to what may be called the *spirituality* of the age. There is much vague declamation, careless reasoning and unqualified assertion about the spiritual nature of religion. We talk and write and think of religion almost exclusively under this aspect. Some even seem, not only to regard Christianity to be, in its essence, an inward principle, but a principle which is independent of outward aids and indifferent about outward manifestations. A very general apprehension prevails, that in proportion as we become spiritual we naturally and necessarily become both indifferent to forms and superior to them, and may safely, without danger to ourselves, or disobedience to higher authority, break from the bondage and forego the use of them, whenever we choose.

Now the importance of spirituality and sincerity in religion will not be questioned. We must worship God 'in spirit and in truth, for the Father seeketh such to worship him.' We must give him the worship of the heart and the affections. But there is no incompatibility between the highest spirituality and the faithful and regular use of forms. In our judgment the one is dependent upon the other. An apostle does indeed warn us against 'having the form of godliness without the power thereof;' but had he been writing at the present day, he would probably have reminded us, that it is impossible for such weak and imperfect creatures as we are, to have the 'power,' without observing the 'form.' He would have cautioned us against those, who neglect and despise the forms under the pretence of exalting and cultivating the spirit of religion; he would have intimated to us, we think, in pretty plain terms, that while it is easy for the hypocrite, for the conventional and outward Christians, 'to have the form without the power of godliness,' it is equally difficult for the sincere and pious Christian, to keep alive in his heart the spirit and power of religion without observing its forms and ordinances. Were a man to say 'men have become so intellectual they have no more need of books; the mass of society is so intelligent, there need be no more reading, no times for study and intellectual cultivation,' the speech would not add much to his reputation for wisdom; many would be tempted to reply, that if he read more himself it would do him good, make him attach a juster value to books and more importance to reading. To say that a spiritual man has no more need of religious forms and observances, that he has less and less need of them in proportion as he becomes spiritual, seems to us as little sensible and true, as to say that an intellectual man need not read. We can as easily conceive of a scholar outgrowing his books, as of a Christian outgrowing his prayers, the church and the communion; and to the persons, who neglect either or all these, as a part of 'the beggarly elements of this world,' the lower and more mechanical portions of religion, we think that without unchari ableness, we might say, 'if you observed these more faithfully it would do you good; you would attach to them a juster value and find their observance to be important and useful.'

Between a superstitious reverence for the forms and ordinances of religion and a cold indifference to, and neglect of them, there is the middle ground of a just appreciation and an intelligent use of them,—a ground which many yet need to find and stand upon. In emancipating themselves from one extreme, they have gone to the other. They have ceased to attach to the Lord's Supper, and to other religious observances, the essential importance and efficacy attached to them in former days; they no longer regard them as possessing in themselves the absolute and independent value they were once supposed to possess; it seems to them folly to use them as they were once used, as direct methods of appeasing a guilty conscience and procuring the favor of God, and thus, because some have made, and still make them *substitutes* for practical piety, they refuse and neglect to use them as *aids* to the cultivation and permanent strength of such piety.

This is the feeling that keeps many from the Communion Table. 'The ordinance is unimportant and unnecessary. It is insignificant in comparison with social and moral duty which they are faithful to discharge, and the spiritually minded, they who have come to understand the spirituality of religion, do not need it; their own thoughts and contemplations are sufficient aid.' But if unimportant and unnecessary would it have been appointed? The question of its appointment is one of criticism and interpretation, but a question that has all but universally been decided in the affirmative. That our Savior gave the injunction, 'do this as oft as ye do it, in remembrance of me,' can not be doubted or denied, except by one who impugns the authenticity and genuineness of the New Testament records. The expression 'in remembrance of me,' has reference to the future, and implies that the act to which it refers was to be repeated, as it could not be done in remembrance of him while he was present. The expression, 'as oft as ye do it,' implies that it was to be frequently repeated, and the fact that St. Paul established the ordinance among the Corinthians, on the express authority of Jesus Christ, as he asserts, confirms the interpretation which the great majority of Christians have in all ages put upon the narratives in the gospels. If the ordinance is appointed, then it is not unimportant. Therefore, to neglect to observe it, is to neglect to obey Christ. And if appointed it is not unnecessary. Our Savior knew what was in man; he knew his weakness and his wants, he knew that however spiritual he might become, he would always need the aid of outward forms and exercises to deepen inward impressions and convictions. It will, of course, be admitted that Jesus Christ was more spiritual than any of his disciples, and as spiritual as any of his disciples need be; yet he does not seem to have outgrown forms, or to have thought their aid unnecessary. We read of him in the synagogue every Sabbath. The commencement of his ministry was a submission to Baptism. Every day of his history ends with the declaration that he went apart to pray. One of the last acts of his life was the appointment of this simple ordinance of commemoration. Let such as look with indifference upon this ordinance, and think it unimportant because it is a form, study the character and example of the Savior in this respect, and they will find reason to be ashamed of this indifference and neglect.

DIFFERENCES BETWEEN THE 'OLD SCHOOL' AND 'NEW SCHOOL' CONGREGATIONALISTS IN CONNECTICUT.

We comply with the request of our correspondent, L. B., though aware that in doing it we devote a column to what will probably interest but a few of our readers. It is not a little difficult to answer such inquiries correctly, inasmuch as no two authorities on the subject exactly agree as to the nature and extent of the differences between the parties. The latest account we have seen, and perhaps as trust-worthy a one as can be found, of the points about which the Old and New School divines of our sister State are at variance, is entitled, 'An Appeal to the Congregational Ministers of Connecticut, against a Division; by Leonard Bacon, pastor of the First Church in New Haven; 1810.' The author, after declaring it to be his deliberate conviction, that the Congregationalists 'are not far from a division in their ministerial and ecclesiastical organizations, like that which has made the Presbyterian church so sad a spectacle to the Christian world,' proceeds to speak, first, of the 'indications of approaching schism,' next, of 'the speculative differences between the two parties;' and then, of the reasons why in his opinion there ought to be no division. To his remarks on the second topic we are chiefly indebted for the information which follows. 'What,' he asks, 'is the real difference between the "New School brethren" and the 'Old School brethren' in Connecticut?' And he says that, in answering the question, he shall regard for the most part the differences between the two Theological Seminaries, viz., that at New Haven and that at East Windsor.

1. They differ in regard to the nature of moral agency and responsibility. The New School party hold that moral agency, that for which alone man is responsible to God, is the exercise of a voluntary power, a power by which the man, in any given circumstances, *can* put forth, not two contrary acts, but either of the two. The Old School party, not admitting that there is strictly any power in man to act in given circumstances and under given influences, otherwise than he does act, hold that man may be responsible to God, and the subject of approbation or blame, of reward or punishment, for that which was to him inevitable and irresistible, and to the contrary of which he had no power.

2. They differ in defining the nature of sin. The New School party hold that sin is the voluntary perversion of the powers of an intelligent being, capable of knowing and willingly pursuing the right. Of the Old School party, some, while they admit that sin is voluntary, consisting in the determination of the will, maintain that the will is determined by causes, the existence of which involves the impossibility of a contrary determination; while others of the same party contend that depravity consists in a propensity existing in the nature of man anterior to, and independent of all mental action—a propensity which is voluntary in no other sense except as it controls the will by an influence which leaves in the agent no power to any other volition.

3. They differ respecting that operation of the Spirit of God, commonly known in modern theology by the name of regeneration, but which the Westminster divines denominate, effectual calling. The New School party hold that man under the regenerating influence of the Holy Spirit, though passive in respect to the influence itself, is yet active in that change of mind which is the end and result of the spirit's operation; and that in answering the spirit's call, and accepting and embracing the grace offered therein, he has power to refuse. The Old School party deny this—some asserting, that God produces in the mind, directly and irresistibly, a new choice; others, that, by a creative act of God, that specific propensity which inheres in the nature of man, is taken away, and another specific propensity to another kind of action is introduced; and both classes maintaining that the sinner, alike when he continues a sinner and while under the regenerating influences of the spirit, has no power to the contrary.

4. They differ in explaining the manner in which God's purpose of election is accomplished. The New School party hold that God's purpose of election is, that certain individuals of the human race shall come to repentance, and thus to salvation, willingly, with an unimpaired power to continue impenitent. They say, that the elected sinner, at the moment of his conversion, has power to counteract and defeat God's certain but not irresistible purpose to convert him; yet God's purpose to convert him will not be defeated. They affirm also, that the elected sinner, after his conversion, has power to fall away, and defeat God's purpose to save him; yet God's purpose to save him will not be defeated. The Old School party, on the other hand, look upon God's purpose of election as a purpose that certain individuals shall repent and believe and persevere in holiness without any power to do otherwise. These elected individuals are free indeed; but their freedom consists in their having power to will as they are predestinated to will, and not otherwise. God's decree, including the method of its accomplishment, is not only infallible but irresistible. Those whom it includes, have no power to counteract or defeat it.

5. They differ in regard to God's foreknowledge and predestination of the voluntary actions of his creatures. On both sides, it is maintained that God foreknows and predestinates all events, the acts of free agents as really and infallibly as the planetary motions. But the New School party hold that God foreknows and predestinates events, as events which will take place without any impossibility of their not taking place; while the Old School party contend that God foreknows and predestinates the same events by foreknowing and predestinating certain causes from which the events cannot but result. The former say, it is the foreknowledge and predestination of what *will* be infallibly; the latter say, it is the foreknowledge and predestination of what *must* be irresistibly.

6. They differ as to the mode of the sinner's dependence on the special grace of God for repentance and holy affections. The New School party, holding that the sinner has power to repent and put forth right moral affections, regard special grace as needed by him only because it is certain that without such grace he *will* not repent; or, in other words, the effect of special grace is simply to secure his doing that which, by his constitution as a moral agent, he has the power to do. The Old School party, denying that a moral agent, in the exercise, or under the dominion of sinful choices or affections, has any power to the contrary, declare that the dependence of the sinner on special grace is for power to repent.

7. They differ in their methods of vindicating the character of God against the atheistical objection derived from the existence of moral evil. The New School party, ascribing moral evil entirely to the creature—denying that the existence of sin is, in any instance, because God prefers sin in that instance to holiness in its stead—and maintaining that he permits sin only because the prevention of it by naked omnipotence would have been inconsistent with the nature of his moral government—challenge the objector, who finds fault with God for this state of things, to show that a universe in which sin should have been every where and eternally prevented by the exertion of omnipotence, leaving to his creatures no power to sin, would have been better than such an one as this. The Old School party, ascribing the existence of sin to God—not simply to God's power and wisdom in creating and directing that system of things to which sin is, in respect to his prevention, *incidental*—but to God's preference of sin to holiness in every instance in which sin takes place, and to his allwise arrangement of influences which operate irresistibly, and without any possibility to the contrary, to produce sin in every case of its actual occurrence, seek to vindicate the perfections of God, not by referring to the results of the system to which the permission of sin is incidental, but by attempting to show how much better, on the whole, the system is with sin, than it could have been without it—by arguing that, while in all instances God prefers holiness to sin in themselves considered, he may in some instances, prefer sin to holiness all things considered.

Such, in an abridged form, is the account which Mr Bacon gives of the speculative differences between the Old and New School Congregationalists of Connecticut. To what do they amount? Does it not seem strange that intelligent Christian men should allow metaphysical distinctions of comparatively so trivial a sort, to sever the bonds of their ancient fellowship and constitute them two distinct and hostile parties? Our sympathies are of course, with the New School, for we perceive in this party a spirit of inquiry that promises well in future. But as regards their present opinions, we do not see that they are really much nearer the truth, than those of their opponents. They often use less revolting language in expressing their views than the other party, and *seem* sometimes to inculcate better doctrines; but so far as we can see, their improvement is chiefly verbal, their distinctions are generally without a difference, and they hold and defend a system, which, as a whole, appears to us scarcely less irreconcilable with what Scripture and reason teach respecting man's nature and responsibleness, and God's character and government, than their brethren of the Old School. How can we think differently of it, when among the twenty-six articles of faith enumerated by Mr Bacon in which, as he says, both parties agree, we find such as follows:

Both parties hold the doctrine of the trinity of persons in the unity of the Godhead.

Both parties hold the doctrine of God's eternal decrees, so foreordaining whatsoever comes to pass, that from eternity every event in the history of the material and *moral* universe, is certain beforehand, and is included in the counsels and arrangements of His Almighty providence.

Both parties believe that Adam, as placed on probation, was the head and representative of mankind, in this sense at least, namely, that his disobedience determined the character and condition of his posterity, descending from him by ordinary generation.

Both parties believe that in consequence of the apostacy of our first parents, the whole human race is apostate; so that every merely human being, from the commencement of his existence as a responsible agent is personally depraved, destitute of holiness, unlike, and opposed to God.

Both parties believe that God has provided a Savior for all men, the Lord Jesus Christ, who being God, became man, and continues to be both God and man, in two distinct natures and one person forever; that Christ, by his humiliation, sufferings and death, made a sufficient expiation for the sins of the world, so that all the ends of justice are answered, and the interests of God's moral government are maintained.

Both parties believe that all mankind, if left to themselves, will infallibly and forever reject this offered salvation; that no outward means, no influence of the word preached or read, no influence of education or of favoring circumstances, no combination of such influences, is of itself sufficient to bring men to a penitent and believing acceptance of Christ; that the Holy Spirit, by an influence of his own, which operates directly on the mind, and without which all outward means are ineffectual, turns the hearts of some, and brings them to repentance, to faith, and to newness of life.

Both parties believe that the individuals who are thus renewed to holiness and everlasting life, are personally elected of God, from eternity, as the objects of renewing and saving grace, not on account of any foreseen merit or holiness in them, but for reasons which God has not revealed.

Both parties believe that the justification of the elect is solely on account of what Christ has done and suffered in their behalf; and that neither their works done before regeneration, nor their repentance and faith which are the conditions of justification, nor their obedience to the Gospel, through the Spirit, which is the result of their reconciliation to God, can be any part of the ground of their justification.

Both parties believe that those who have once been made partakers of renewing grace, though they need all the admonitions against apostacy which abound in the word of God, and though they may temporarily be carried away by temptation, will in no instance, utterly apostatize, but by the continued operation of the grace which renewed them, will persevere in holiness to final salvation.

Both parties believe that some sinners are in this life judicially abandoned of God, and left to hardness of heart and blindness of mind, being for their sins given over to strong delusion, that they may believe a lie.

Both parties believe that the blessedness of God's holy children will be perfect, and without end; and that the punishment of fallen angels, and of those human souls who in this life have not been reconciled to God, will be eternal.

RECENT PUBLICATIONS.

Miracles an Evidence of Christianity; an Address delivered before the Ministerial Conference, in Berry Street, Boston, May 27th, 1840. By David Damon.

We heard this address with great satisfaction, and we are glad to see it in print. The author ably discusses an important subject, and there are many who are in a state of mind to be profited by his performance. He confines himself chiefly to the question, 'How and in what way the Christian miracles were and still are an evidence of Christianity as a divine revelation, it being considered as already ascertained, that miracles were wrought by the interposition and favor of God?' Here, he says, the miracles present themselves in two aspects; and they may and ought to be viewed from two different positions. He places himself, first, in the position of those who were the original eye-witnesses.

'The teacher comes, and I hear him say weighty and excellent things. They approve themselves to my understanding and conscience. I believe some of them to be truths, and I think it probable that the rest are also true. I begin to be disposed to become his follower. But the teacher puts forth most extraordinary claims. He declares that he is commanded and commissioned by the God and Father of all to inculcate these truths, that I must receive them as a revelation from God to men, that they have a divine authority and sanction, such as the truths taught by the wise men of the world have not, nay, such as the very truths themselves, *without* the sanction, would not have had, that is, if none but the wise men of the world, the scribes, pharisees, and philosophers, had taught them—and that by disregarding them now, I shall commit a greater sin against truth and the God of truth than I could have done, if he had not come and taught me as he has done. Doubt and hesitation arise in my breast. I perceive a claim to a higher inspiration than other teachers have asserted for themselves. I perceive a claim of having first been taught as well as a claim of teaching by higher authority than that to which I have been accustomed to defer. I perceive that if I admit this claim, I admit likewise motives to obedience of the truths inculcated, and dissuasives from disobedience of a higher order than have before reached and influenced my soul. I ask for the teacher's credentials. I would see a sign of the mighty authority to which the teaching which I have heard asserts such positive claim. The teacher performs a series of miracles in my presence, and I am satisfied. The blind receive sight, the deaf hear, the dead live and speak. Here is more than wisdom. Here is astonishing power. I can doubt no longer. I now feel what Nicodemus felt and expressed, 'Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him.' I now believe that the teacher came from God, and that he who came from God thus commissioned and endowed, will speak truth in God's name, and that it is all important I should regard the truth thus spoken. Other truth, which others speak, I may or may not practically regard; and the consequences in either case shall be, at least may be, comparatively small and temporary. But this truth, so manifestly divine, I may by no means slight or disregard. It has the stamp of God's authority and power upon it; and as it is celestial in its origin, so it must be spiritual, paramount, uncompromising, and everlasting in its claims. I believe reverently, and I feel that I must obey heartily.

Perhaps the order of the process of believing in the communications of the teacher, as a revelation from God, may be the reverse of the preceding, as follows.—I am first attracted by the miracles which are exhibited. I pause for a short time in vague and speechless wonder. But soon I conclude, that the man who can do these miracles must come from God. I am therefore prepared to receive what he says as a message from God; and afterwards I am confirmed in my belief of the source whence it came, by the character and adaptations of the message itself. In each order of process, the miracles are evidence—evidence, the first to be coveted, the mightiest to evince, the last to be abandoned.'

Do any find it difficult, after all, to regard the christian miracles as evidence, or to give any satisfactory account of the object for which they were wrought? The writer refers them to what those who performed and those who witnessed the miracles, said and thought of them.

'I see not how this understanding or believing so little, or perhaps nothing, of the object for which the miracles were wrought, is to be reconciled with that profession of belief in the truthfulness of the New Testament writers, and their competence to make correct records and to teach Christianity,—in a word, with that reverence for Scripture and the truth of Scripture, and the divine origin and importance of that truth, for which I nevertheless give them, at least those I have quoted, fraternal Christian credit.

When the disciples of John the Baptist came to Jesus with the inquiry, "Art thou he that should come, or do we look for another? In that same hour he cured many infirmities and plagues and evil spirits, and unto many blind he gave sight. Then Jesus answering said unto them, Go tell John what things ye have seen and heard, how that the blind see, the lame walk the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." "The works which the Father hath given me to finish, the same works that I do bear witness of me that my Father has sent me." I suppose it will not be questioned that the Savior here refers to his miraculous works. "The works that I do in my Father's name, they bear witness of me." "If I do not the works of my Father believe me not. But if I do, if ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him." "Believe me, that I am in the Father, and the Father in me, or else believe for the very works' sake." "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, (that is, seen the works,) and hated both me and my Father." The opinion of Nicodemus, a contemporary, and probably an eye witness, has already been quoted. Others were of like opinion. "Then those men, when they had seen the miracle that Jesus did, (the miracle of the five loaves,) said, This is of a truth that prophet that should come into the world." "And many of the people *believed* on him and said, When Christ cometh, will he do more miracles than those which this man hath done?" Is no inference to be drawn from the passage last quoted, concerning the grounds of the belief of those people, represented to be many in number? The opinion of John, the evangelist, apostle, and beloved disciple, may be entitled to some weight. His opinion may be inferred, in the first place, from the astonishment he expresses at the unbelief of certain Jews. "But though he had done so many miracles before them, yet they believed not on him." His opinion is, in the second place, delared in announcing his object in writing his Gospel. "Many other signs truly did Jesus, in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." Peter was another favorite companion and disciple. What does he say? "Ye men of Israel, Jesus of Nazareth, a man *approved* of God among you by miracles and wonders and signs *which God did by him* in the midst of you, as ye yourselves know." I marvel, beyond my powers of utterance, when I view these and other like passages in contrast with some recently declared opinions.'

Having spoken of the value of miracles, as evidence, to the original eye witnesses of them, the writer proceeds to show how the Christian miracles are evidences of Christianity as a divine revelation, now, and to us, who never saw a miracle performed.

'This is not an occasion to enter into the details, but in the method here briefly indicated, I will suppose a belief in the facts recorded in the New Testament is firmly established in the mind; a belief that Jesus lived, as is recorded, put forth the claims, said the words, and did the works, and finally suffered, died and rose again, all as is recorded of him in the New Testament. Now this belief includes, among other things, a belief of the wonderful works as facts, and so far I would not desire a firmer and full r confession of faith than some of the writers, to whom I have referred in this discussion, have made. But here it is at this very point, after we are brought to believe in the facts as facts, that at the present day, the operation of the miracles as evidence comes in and shows us what is the true intrinsic character of the words, sayings, truths, and other facts with which the miracles are associated in the record. Are these, to which I say the miracles are stamp, seal, and witness a revelation from God, or are they only the high imaginings of men, in whom there was a somewhat extraordinary developement of some of the attributes and powers of the human mind and soul? Here we find ourselves brought back nearly to the original position of eye witnesses. We have admitted the facts. We have virtually said we believe them as truly as if we had seen them. We must now proceed to the questions,—By what power were the works wrought? and to what purpose? in the same manner as if we had been original eye witnesses. We must necessarily lack something of their vividness of impression from personally witnessing the wonders; but we must henceforth judge of them and of the purpose intended by them, upon the same general principles, which would be brought into operation by an eye witness. And by the same mental process we come to the same conclusion, namely, The works were wrought by the power of God to establish the authority of his Son as a messenger from heaven, whatever other or ulterior purposes they may have also embraced, or are yet to answer. To be sure the miracles are not now, and never were, evidence of the truth of the historical records. As facts they are to be evinced in the same manner in which other facts are proved, only requiring, as extraordinary facts, more strong and abundant proof and testimony. But the entire history in which they are contained, being first shown to be true, then the miracles show what the character of the true history is, namely, that it is a history of a revelation made by God to men, just as they showed to the original eye witnesses and auditors, that he who spake to them came from God, was commissioned as God's messenger, and spake God's truth.

The present value of the miracles as evidence, as modifying the result in 'the last analysis,' and giving character to one's faith, may perhaps be rendered more conspicuous, by supposing all accounts of the miracles and all allusions to them to be blotted from the records, or rather never to have been in the records. Suppose then every account of every miracle and all allusions to miracles, including of course the resurrection of Jesus and all reasoning from it to the resurrection and future life of man, to be out of the record. Suppose the rest remaining, just as we find it, or, (to make the supposition as favorable as possible to the adverse side of the question,) with the periods finished and rounded so that no unseemly chasm should meet the reader's eye. Suppose the New Testament to be this, and to have been precisely this from the beginning. Where would Christianity upon this hypothesis be at this time? and where would it have been for many ages past? I will not presume to say positively; but I will frankly state my apprehensions. I apprehend that as an authoritative and practically efficacious system, it would have been slumbering in the tomb of Jesus of Nazareth.'

The one thing needful. By Rev. Thomas B. Fox. Printed for the American Unitarian Association. Boston: James Munroe & Co. August 1840. Price 3 cents.

Whoever has a heart needing the quickening influences of 'religion, pure and undefiled,' will find in this Tract what is suited to do him good. It begins thus:

Yes! reader! one thing is *needful*. Many things are pleasant, many things desirable, many things useful, many things important, but one thing is needful: that is, a heart right in the sight of God and at peace with man,—that is, faith in Jesus our Savior,—that is, religion. Without it we are 'troubled about many things.' There are griefs to be borne without comforts, joys to pass away without hope, passions to be restrained without strength, existence to be endured without purpose. Without it a little excitement, a few years of activity, transitory pleasures, an earthly soul, a painful death, a sinner's doom, are our all. But with it, sorrow comes to bless, immortal hope lights up the future, the soul's energies are the soul's servants, and life is a pleasant pilgrimage to a pleasant home. With it, there is joy unspeakable, there is elevation of spirit, years of benevolent action, a glorious passing-away to heaven and bliss that never ends. Without religion, man is the powerless victim of the storms of life, or the deluded devotee of its hurtful pleasures. With religion, man is the heir of eternity, the brother of angels, the friend of Jesus, the child of God. I speak no fable. Ye who will not have Christ to rule over you, I speak no fable. Sophistry will not always choke the voice of conscience. The voice of boisterous mirth, the calls of business, the health and merriment of youth, the iron nerves, the bold heart, the reckless temper, cannot last forever; the hour cometh to all of you, when the folly, the madness of your sin and indifference, shall be made manifest; when the mortal relations of the spirit shall be broken up; when the eye of God, with the searching brightness of the meridian sun, shall look into every soul: then, no ridicule will be heard, no money will bribe, no courage endure, but you shall feel, shall confess, shall proclaim as a warning to others, one thing is needful. Oh! choose that good part which shall not be taken away.

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Report made to the Chamber of Deputies on the Abolition of Slavery in the French Colonies. By Alexis de Tocqueville; July 23, 1839. Translated from the French. Boston; James Munroe & Co.; 1840.

France has, by every means in her power, encouraged the slave trade for more than a century, and it is only ten years since she ceased to tolerate it. More enlightened and just, she is now showing a strong disposition to substitute free for forced labor in her colonies. The Report before us sets in a clear light the duty and expediency of this measure; it contains also much interesting information on various topics belonging to the general subject of slavery; and concludes with recommending to the French Chamber the following resolutions:—

First. In the session of 1841 a law shall be proposed to fix the time for the general and simultaneous abolition of slavery in the French colonies.

Secondly. This law shall determine the indemnification to be paid in consequence of this measure, and shall secure the reimbursement of it to the State, by means of a deduction from the wages of the newly enfranchised blacks.

Thirdly. The same law shall establish the basis of a regulation for ensuring labor, for the education and moral culture of the enfranchised, and preparing them for the habits of free labor.

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Christian Examiner and Theological Review. September, 1840. Boston: James Munroe and Co.

This work is too well known to need our commendation. The present number contains, besides several brief, but pithy Critical Notices, valuable articles on 'Miracles, as an Evidence of Christianity;' 'The Pulpit;' 'Foreign Missions;' 'The Samaritan Pentateuch;' and 'Congress of Nations.'

CORRESPONDENCE OF THE A. U. A.

Hillsboro', Ill. Aug. 12, 1840.

Dear friend,—Sunday before last, we had the communion and a very interesting occasion it was to us all. There were some accessions to the number of our communicants, that are highly creditable to the character of our church.

Last Saturday, some fourteen of us rode out to Audubon, to spend the Sunday and hold meetings with our friends of that promising colony. Besides the N. E. settlers, a goodly number of the earlier emigrants living in that vicinity came in, women as well as men—some 3 or 4 miles—to unite with us in our worship. It was very affecting, and is a most encouraging omen, to see the ordinances of the Gospel so highly prized. The agent of the Audubon Company, who resides there, and is himself a member of our Hillsboro' Church, frequently conducts a lay-service at the Hotel where he boards. The influence of such young men is powerful and happy. This gentleman has subscribed liberally towards the building of the church projected here. The subscription has been somewhat increased since I wrote you last. But our people want an *impulse* from Boston. They are anxiously looking to you, for a little substantial encouragement. Shall they look in vain? Give them $500, and you give them a church.

I am expecting to return to Quincy, and complete the residue of my mission there,—(eight Sabbaths,) early in September. Of course, the remaining four months of my mission here will fall in Nov., Dec., Jan. and February. How desirable that *then* we should have a church! If measures could be seasonably taken, this would be possible. Nothing, however, can be attempted without funds from the East.

W. P. H.

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Marietta, Ohio, Aug. 3*d*, 1840.

My Dear Sir,—We should be most happy to see you again at Marietta, or any of the Unitarian clergy when on their way to the West. The Tracts I received; and such has been the desire for them, that I have hardly any left. The good they do is incalculable; my opportunities of sending them out is great; persons coming in daily from the country, 5, 10, 20, 40, 60, and 100 miles transacting business; and before they leave I give them one or more tracts; and I hear of them as highly gratified in finding a tract giving the truths of the Word of God in a plain, unmistified, common sense manner.

I cannot but express to you, my dear Sir, the pleasure it would be to me to receive more tracts for distribution in this section of Ohio. I hope and trust the day is not far distant when the light will so dawn upon us that we may form a society of Liberal, pious Christians, whose faith shall be in the one living and true God, and in Christ as our Redeemer, sent of God, but not God himself. I cannot but believe that half the misery and infidelity in our country is owing to the mystifying of the plain, undisguised truths of the Old and New Testament.

N. W.

THE BARON DE GERANDO.

[From our Correspondent in Paris.]

Messrs Editors,—The Baron de Gerando, who has a philosopher's intellect and a nobleman's heart united to a Christian's faith, was just finishing, when I last saw him, the translation of Dr Tuckerman's last work on the results of the ministry at large. On hearing of Dr T.'s death, I immediately informed the Baron. His reply to this part of my letter is so like him that I give you a translation.—'My dear Professor—I associate myself to the just and profound grief which your countrymen feel at the death of the venerable Dr Tuckerman. It is an immense loss to humanity.'—This excellent man is a Peer of France, and is always at his post when the house is in session. He is a counsellor of state and never fails of his attendance. He is a member of the Institute, and is generally chairman of those working committees, who gather statistics of the philanthropic movements in France and in foreign countries. The most voluminous reports are written out by him and published. He is a metaphysician, and is pursuing a series of hard studies on these topics, and has recently published four volumes. He is a moralist and often publishes on these his favorite subjects. He is a Professor in the University of France, and three times a week through the year, and at 8 1-2 o'clock in the morning lectures an hour and a half on the 'administrative law.' His habits of life are very simple. He retires to bed at 10 o'clock and rises at 5. He is called the 'Philanthropist.' He is about sixty years of age, and has excellent health. Every Saturday evening he sees at his house the members of his family who are scattered through the city, together with a few friends. At these times he is all life, and has great talent at making others happy in his presence. He speaks not a word of English; he, like most of the scholars here, supposing it superfluous for any one to speak any language but French.

SECESSION FROM EPISCOPAL METHODISM.

We learn from Zion's Watchman, that the Rev. George Storrs, one of the ablest ministers of the Methodist Episcopal Church, has renounced his allegiance to that Hierarchy, and joined the ranks of the Congregationalists. In a communication of his to the above named paper, he declares and endeavors to show, that 'the whole system of Church government founded upon Methodist Episcopacy is both anti-christian anti-scriptural.'

For the Register and Observer.

Messrs Editors,—I regret on one account to see in your paper a notice, that 'Messrs James Munroe & Co. of this city intend to issue from their press some of the works of the late Rev. Dr Carpenter, soon after they shall have received copies from England.' I had hoped that those who desired to obtain the writings of Dr Carpenter would order copies from England. It seems but an act of common justice, that the family of our honored friend should receive whatever pecuniary advantage may accrue from the publication of his works, rather than any American Publisher. I beg leave therefore through you, to inform your readers, that those persons who may be disposed to subscribe for the volumes which are in preparation will find a subscription paper at Messrs Crosby & Co's, 118 Washington street, and that the work will be duly received from Bristol, subject only to the additional charges for duty and freight.

E. S. G.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of $17 from Messrs. Henry Lincoln and W. S. Thurston Superintendents of the Lancaster Sunday School, as their contribution for defraying the expenses of the Society's Agent.

INTELLIGENCE.

Temperance Pledges —The following statements are from an article in a late number of the Boston Recorder.

In Lowell, Rev. Mr McDermott took 180 pledges, last Sabbath, making in the whole more than 1400 out of about 2300 of the Irish population, and we are told that the pledge is not administered to children under 12 years of age. This Priest is greatly to be commended for his benevolent efforts to rescue his countrymen and parishioners from the vice which has most ruinously preyed upon them in this country. Coming as the Irish do from a land were ardent spirits are very dear, to the United States, where they are cheap, and bringing with them their generous, hospitable, social habits, their national and domestic peculiarities, they too soon fall into the snares and pitfalls which meet them at every dwelling they enter which has an Irish heart within its walls. The spell is now broken. Father Matthew has sent out a proclamation to his countrymen in all lands: That the drinking of intoxicating liquors shall no longer be a *test of friendship*, and Ireland and her sons must and will shake off this incubus upon all her hopes and all her energies.

In Pennsylvania the Catholic Bishop has taken decided and enthusiastic interest in the cause. In Philadelphia, 2,000 pledges were administered upon a single Sabbath. In Montreal, Pottsville, Worcester, &c, societies have been formed under the most favorable auspices. Bishop Fenwick has returned to this city, and we hope soon to witness a temperance gathering among his people, which shall cause all philanthropists to rejoice. We are assured by a gentleman of this city, who saw Rev. Mr McDermott this week, on his way to N. York, that he did not know of a single violation of the pledge in Lowell, nor did he believe there had been one; that more than a hundred of them had for years, been of all others, the *spoiled of the spoilers*, and were now happy, leaping for joy at their deliverance, and wondering that they could have been deceived so long. Men who have not carried home to their families a shilling a year, now earn their dollar a day.

We learn from the Dover N. H. Gazette that the Rev. P. Canavan, Catholic Priest in Dover, administered the Temperance pledge to 118 persons, comprising the principal part of his flock on Sunday the 9th inst. They pledge themselves to 'abstain from all kinds of intoxicating liquors,' agree 'not to *patronize* or *frequent* the *place* where *intemperance* is *practiced* or *countenanced*, &c. They are allowed at their own table to drink *cider*.

In reference to these efforts the Portsmouth Journal says;—If the Catholic Priests all over our land, go into this business heartily, as they now appear to do, they will accomplish the reformation of a class of men who could scarcely be reached by any other means whatever, viz. foreign Catholic emigrants.

The African Expedition.—The English are about making a great effort to penetrate the interior of Africa, by ascending the Niger. Three steam vessels, built expressly for this purpose, are to be used, to be commanded by Captain Henry D. Trotter, of the Navy, who will also have charge of the expedition, Commander William Allen, and Commander Bird Allen.

Railroad in Texas.—The opening of the Houston and Brazos rail road lately took place. The event was celebrated with great enthusiasm at Houston.

Newyork City.—We are told that out of a population of 20,000 souls in the 14th Ward of N. York city, there are 991 white persons, over 20 years of age, who can neither read nor write!

It would be worth the trouble of an inquiry how many of this 991 are legal voters. Probably many of them are foreigners by birth. Would it not materially deminish the amount of ignorance if there were a law through the States, that no person should be allowed to vote till he can read and write?

All Conquering Steam.—Building by Steam. The invention of the Central Crane Hoister has removed the difficulty heretofore found insuperable, hoisting building materials. You have now only to hoist a mast in the centre of a site, place a steam engine by its foot, and all is ready. It is now getting into operation for the new Trinity Church in New York.

Steam Fire Engine.—The New-York Mechanics Institute have awarded their gold medal to the inventor of a steam engine, and the Fire Insurance Companies have ordered one of the engines to be built, at a cost of five or six thousand dollars.

Yale College.—The annual commencement took place on Wednesday, Aug. 19th. The number of graduates was 99, the largest class with one exception, (when it was 100,) that ever graduated at that Institution. There were 27 Speakers. The degree of A. M. in course was conferred on about 50. The honorary degree of L. L. D, on Junius Smith, a graduate of the College, an American now residing in London, who is said to be the original projector of successfully navigating the Atlantic by steam. On the day previous, in the afternoon and evening, the Theological Seminary, connected with the College, held its Anniversary. There were 16 Speakers, all the pieces, of course, were on religious subjects; and there were 30 graduates for the Ministry.

Amherst College.—The commencement at this Institution took place on the 25th inst. The degree of A. B. was conferred on forty one young gentlemen. The performances of the young men are spoken of in terms highly commendatory. Their style of writing was chaste, and of delivery, animated and elegant.

The Trustees, at their annual meeting, altered the time of Commencement to the fourth Thursday in July. The four weeks vacation which has heretofore been in the spring, will be in August and the six weeks vacation occurs in winter. This arrangement will operate favorably for those who teach in winter, as well as release the students from their labors during the hottest weather of Summer.

Boston and St. Louis Railroad.—We are gratified learn that a gentleman in this city has just received a letter from the President of the Ohio Railroad Company communicating several facts of a very cheering character in relation to important sections of this great line of railroad.

It is, perhaps, generally known that the whole line of road from Boston to St. Louis is chartered, except a distance of forty miles across Pennsylvania; but there is a common impression that all the railroads at the West are suspended for want of funds. Such is not, however, the fact in regard to the Ohio railroad, which will be an important link of one hundred and seventy-seven miles in this continuous line from the Atlantic to the Mississippi. Sixty-three miles of this road is now in progress, and is expected to be put in operation next year, and the whole will certainly be completed, as the State of Ohio is pledged for $750,000, and the President and other officers of the Company are efficient and highly responsible men, and are conducting their affairs with the greatest economy and discretion.

Another important part of the line, that through the Southern tier of counties in Michigan, is also in progress, and sixty-five miles will be completed next season.

The State of Illinois is carrying forward her section of the work from Alton to the line of the State of Indiania to join upon the internal improvements of that State.

The whole distance from St. Louis to Boston is about 1275 miles; of this will be completed next year—

From Boston to Buffalo,	535 miles.
In Ohio, on the shore of Lake Erie,	63 "
In Michigan, near the South line,	65 "
	663 miles,

making more than half the whole distance, and embracing two-thirds of the whole expense.

We should think it probable, too, that a considerable section would be completed in Illinois by the same time. Of the completion of the whole line within a reasonable period, there now seems no doubt.—*Post.*

The Mastodon.—The skeleton of a Mastadon, of huge dimensions, was found, some weeks since, in Upper Missouri, and is now placed in Mr Koch's Museum, at St. Louis. The editor of the Evening Gazette, of that city, gives the subjoined description of this extraordinary skeleton. It will be seen that, whilst eulogizing Mr Koch, the editor cuts up 'us folks'—the 'savans of the East'—most unmercifully for our stupidity, in not properly appreciating that gentleman's' recent rare discoveries.—*Transcript.*

We last night paid a visit to Mr Koch's mastodon, and only regret that his skeleton cannot be accommodated with lodgings better suited to his enormous dimensions. He is now in a glass case about nine feet high, and fifteen feet long. The bones are all exhibited, entirely in their proper connection. The bones of the legs and thighs are in their proper position, as also the terrific looking head and jaws. The vertebrae are however, in three separate places, each, including the tail, about ten feet long. The entire length of the animal is thirty feet—his height fifteen feet. If we recollect that the bulkiest animal known—the elephant—is only nine feet high, and about fifteen feet long, we shall get at some idea of the enormous proportions of this huge animal.

Dr Horner, well known as one of the most distinguished anatomists, if we mistake not, in Philadelphia, has been, within a few days, a frequent visitor at Koch's rooms, and has examined with a great deal of care the numerous remains on exhibition there. He is, if we are rightly informed, of opinion that Mr Koch has succeeded in bringing to light a specimen of the *Tetracaulodon*, of Godman—a species whose existence was doubted at the time when that distinguished naturalist announced it. Dr Horner has been greatly interested by the vertebrae of the animal—which must in so many respects have resembled the human, and which Mr Koch has taken the liberty to designate as a giant fourteen feet high. If it be the spinal column of a man, he must have been at least fourteen feet high. And if there were 'giants in those days,' it is no more than we have read of. We presume, however, that the bones in question are a very equivocal guide in this case. We cannot close this statement without expressing our surprise that Mr Koch's rich additions to the *Fauna* of this country have excited so little interest at the East. That gentleman by his indefatigable researches, has contributed more toward clearing up doubtful points, connected with the subject of fossil remains, than almost any other living man in the country. Doubtless, Cuvier, if he were now on the stage, and apprised of Mr Koch's labors and enthusiasm, would not have been insensible to either. But his recent rare and rich discoveries make about as little impression on all the learned sensibilities of our Eastern savans, as if they had been the remains of some stray poodle or grimalkin. So we judge, at any rate, from the notices of the newspapers. Some of the 'pennywise' order, think it good matter for a pun, and others, from whom something better might have been expected, despatch it in the briefest possible manner.

Bunker-Hill Monument Fair.—The following Rules and Regulations have been unanimously adopted by the Ladies who are to occupy and superintend Tables at the Fair:—

1st. Each lady will endeavor that the articles at her tables shall be good of their kind, and offered at fair prices.

2d. *Change* shall be given to purchasers as readily as if we were literally behind the counter. Nor shall even our desire for the completion of the Monument, induce us to use importunity, or any other means of increasing our funds, inconsistent with the respect we owe to ourselves and the cause in which we are engaged.

3d. all supplies at the confectionary shall be sold at the same price as at the shops.

4th. There shall be no raffles—nor articles put up in any way to be drawn by chances.

5th. We will have no party emblems; or any device connected with local politics.

6th. there shall be no post-office, except the general one, which is for distributing and not for receiving letters; and is entirely under the control of its superintendent.

7th. Two marshalls shall be appointed for each table by its superintendent, whose duties shall be confined to their respective tables.

8th. No lady assisting at a table shall be on the outside of it, and none but its attendants, except on some special occasion, allowed to be behind it.

9th. each lady will consider herself responsible for the order and decorum of her table.

In addition to these regulations for the tables, it was further Resolved, That the Hall shall be opened on Tuesday, Sept. 8th, at 10 o'clock, A. M., for exhibition; in order to accommodate those who from ill health, or other causes, may be unable to visit it when crowded. No articles shall then be removed from the table, except in the confectionary, where refreshments may be obtained.

The price of admission, on this day only, shall be fifty cents.

That on the succeeding days the Fair shall be opened at half past 9 o'clock, A. M., and close at 9 o'clock, P. M. Tickets for admission, twenty-five cents.

That no season tickets shall be issued.

That pass tickets shall be given to the Ladies and Marshals assisting at the tables; the President, Treasurer and Secretary of the Bunker-Hill Monument Association, and the gentlemen Committee of Arrangements, viz: Messrs. J. W. Paige, P. Harvey, J. H. Wolcott, J. J. Dixwell, and G. T. Curtis, who are requested to act as Superintending Marshals, to take charge of the police arrangements and appoint an assistant Treasurer, by whom the tickets are to be sold and the moneys received daily deposited to the credit of the Treasurer.

That so far as may be in our power, we will discourage all appeals that may seem like *begging*, either by public advertisement or otherwise, for we believe there is public spirit enough to accomplish our object among those who have abundant means to do it, and from those who have not we do not wish to ask.

And lastly, Resolved, That a copy of the Resolutions, signed by the President of the day, and the Executive Committee, be forwarded to the Chairman of Arrangements, J. W. Paige, Esq. in order that the gentlemen may be able to co-operate with us.

CATHERINE G. PRESCOTT,
President of the Meeting.

SARAH J. HALE,
SARAH DARRACOTT,
ABBY L. WALES,
} Executive Committee.

N. B. Ladies having charge of Tables are requested to be present at the Hall on Monday morning, 7th of September, to complete the arrangements of their tables. Mr. William Washburn, who is engaged for the purpose of arranging and decorating the Hall, will attend every day, from 10 A. M. to 6 P. M., to take charge of all articles directed to his care.

ALLUMNI OF HARVARD COLLEGE

At a meeting of the Alumni of Harvard College on the 26th of August, 1840, to hear and act on the Report of a Committee in relation to a permanent Association, the Committee reported in favor of such an Association, and recommended a Constitution, which, after a few amendments was adopted

It was then voted, that the report be printed in the newspapers of the city of Boston, and of other places, whose editors should be disposed to give it a place.

The following is the Report of the Commitiee, together with the Constitution as adopted, and the names of the Officers elected

SIDNEY WILLARD, Sec'y.

—

The Committee of the Alumni appointed to consider the expediency of forming a permanent Association, and its proper organization, have attended to the duty and respectfully report—

That after much deliberation, and conference with many zealous and conspicuous friends of the College, they are convinced that such an Association is desirable, alike for the happy influence it may exercise in promotion of good fellowship and personal regard among the sons of our venerated Alma Mater; and the beneficial effects that may be anticipated from a periodical return to her sacred groves renewing that interest in her welfare and glory, which separation and absence have hitherto caused too long, and lamentably, to slumber.

They believe too, that the causes of Christian morals, and intelligent patriotism, as well as that of Good Letters, might be essentially advanced by public addresses to be pronounced by the distinguished statesmen and scholars whose names crowd her catalogue,—and by extemporaneous effusions at the festive board: and a zeal thus created in the great objects, and peculiar purposes of American scholarship, the want of which is apparent to every lover of learning and of his country.

Some of these objects are indeed partially attained by the Society of the P. B. K. But it is well known that the exclusive character of that Institution, shutting out a very large majority of the Alumi from its privileges, and founded on distinctions, which, however just in their origin, cannot be rationally considered to entitle its members to an invidious preeminence through life,—exerts an unhappy and extensive influence in alienating many from Collegiate Associations; and deterring numbers of the Allumni from attending at the annual festival of the College, who would gladly throng her halls, if they could come to meet their classmates and friends, upon equal terms, in communion upon the topics of learning and patriotism, alike important and dear to all.

And it is hoped that while the benefits of that time-honored Institution shall be preserved unimpaired, this now proposed may be raised upon a broader foundation to aid in the work which that has thus far advanced.

In fine, the Committee are of opinion that the great interests of the University demand, that livlier interest and zeal in her welfare be awakened among her sons;—and that no means can be adopted to remind them of their privileges and obligations as such, so efficient as an annual meeting to celebrate her glories and their affection;—and that this alone is wanting to secure for her the hearty and efficient support in public sentiment,—which shall secure and advance the proud preeminence among American Colleges which she has hitherto maintained, and to which, from her antiquity, her resources, her discipline and her enlightened impartiality, she is justly entitled.

They therefore unanimously recommend the formation of such an Association.

In considering its organization they are of opinion that the simplest form is desirable: and that no officers nor regulations should be created, which can be dispensed with:—and suggest the following Constitution.

W. MINOT,
H. WARE, Jr.
CHARLES G. LORING.
CHARLES P. CURTIS,
SAM'L. GREELE.

—

CONSTITUTION.

1st. All persons shall be entitled to become members who shall have received the degree of Bachelor or Master of Arts, at Harvard College, or who shall have received from that College, the degrees of Doctor of Divinity, or Doctor of Laws.

2d. Any person thus entitled shall become a member upon application to the Secretary to have his name enrolled as such, and upon payment of *one* dollar:—and shall thereupon receive a certificate of membership signed by the Secretary, if required.

3d. The officers of the Association shall be a President, two Vice Presidents, Secretary and seven Directors, to be chosen at the annual meeting; and they shall constitute an Executive Committee, who shall have the entire management of the affairs of the Association, subject always to its supervision and control—and any rules or by-laws, which may be hereafter enacted;—any three of the said Committee shall be qualified to transact the business of the Association

4th. There shall be an annual meeting in Cambridge on the day preceding Commencement, at such time and place as the Executive Committee shall appoint, at which, the officers shall be balloted for, and a majority shall be required for election; and upon any failure of election, the officer or officers of the preceding year shall continue in office until an election at an annual meeting shall take place. In the event of a plurality, the two highest candidates shall be alone balloted for subsequently, at that meeting.

5th. The Executive Committee shall select suitable persons, members of the Association, for the performance of such exercises at the annual meeting as they shall think proper;—and shall cause a dinner to be provided for the Association, and make such other arrangements for its happy celebration, as shall seem to them advisable.

6th. The President, and in his absence the senior Vice President, and if all of them be absent, the oldest graduate among the Directors, shall preside at all meetings of the Committee and of the Association.

7th. The Secretary shall keep a record of the names of all members, with the times of their respective admissions, set against them;—and of all the votes, resolutions and other proceedings of the Association. He shall also be the Treasurer—and shall issue certificates of membership, when required.

8th. The articles and provisions of the Constitution may be repealed, added to or amended at any regular annual meeting, by a majority of the members present.

The following gentlemen were then elected officers of the Association:—

JOHN QUINCY ADAMS, *President.*
JOSEPH STORY, EDWARD EVERETT, } *Vice Presidents.*
John Pickering, Horace Binney, Lemuel Shaw, Leverett Saltonstall, James G. King, Nath'l. L. Frothingham, Peleg Sprague. } *Directors.*
B. R. Curtis, *Secretary.*

COMMENCEMENT.—The following account of the Commencement Exercises is from the Boston Morning Post. The editor of the Boston Courier quotes it, and pleasantly remarks, that it "may be considered as demi-official, the editor of that paper being entitled by his official relation to the President of the Board of Overseers to a seat on the stage, and to a participation in all the honors of the occasion, and of course having the best opportunity to relate "*secundem artem*," "all that he saw and part of which he was."

The exercises on Commencement day at Cambridge were unusually interesting. The Governor and his suite, the Lieutenant-Governor, the Honorable Council, members of the Senate, and the Speaker of the House of Representatives, left the State House, in Boston, at nine o'clock, A. M. in carriages, for "the seat of learning," under the escort of the National Lancers, Capt. Dunbar. Upon the arrival of His Excellency the Governor, and those with him at the College, they were politely received by the President and principal officers of the University, and immediately the Board of Corporation was convened for the purpose of conferring degrees, &c. When the business before the Board had been completed, it was dissolved, and a procession formed, which marched to the church where the exhibition was to take place. After the procession had entered the church a prayer was offered up by the Rev. Dr Walker, Professor of Divinity, [Dr. Walker is Professor of Moral Philosophy—*Cour.*] upon the conclusion of which, the performances by the graduates immediately commenced, and were continued for five hours. The whole exhibition was very creditable to the young gentlemen who took part in it, and appeared to afford high gratification to the crowd of spectators. Among the graduates belonging to Boston who were conspicuous on this occasion, were Messrs. H. F. Bond, E. H. Welch, James Lawrence, Samuel Kneeland, and J. C. Shaw.

The exercises of candidates for the degree of Master of Arts, were uncommonly excellent. The oration by Mr. Eustis, in style, manner, and ability, was universally admired, although some, undoubtly, dissented from a portion of its sentiments. The valedictory oration, spoken by Mr. Russell, was pronounced by competent and experienced judges, to be equal to any effort of the kind they ever heard on a similar occasion.

President Quincy presided with promptness, ease, and affability, and all the ceremonies were conducted without any occurrence to mar the pleasures they were calculated to confer.

The dinner in the College Hall was partaken of by a very numerous company, who sung the following Psalm, in accordance with an ancient custom, before leaving the table:—

PSALM 78, C. M.

1. Give ear, ye children: to my law
Devout attention lend;
Let the instructions of my mouth
Deep in your hearts descend.
2. My tongue, by inspiration taught,
Shall parables unfold;
Dark oracles, but understood,
And own'd for truths of old:
3. Which we from sacred registers
Of ancient times have known;
And our forefathers' pious care
To us has handed down.
4. Let children learn the mighty deeds
Which God perform'd of old;
Which, in our younger years we saw,
And which our fathers told.
5. Our lips shall tell them to our sons,
And they again to theirs;
That generations yet unborn
May teach them to their heirs.

The President's house was thrown open in the afternoon, and visited by a large number of friends and strangers, who were received with that happy and kind urbanity which distinguishes the President and his accomplished family in all their social intercourse.

Several parties were given by graduates to their friends—among them was the delightful fete enjoyed by the guests of Messrs. Lawrence and Shaw—where the charms of beauty and conviviality combined to render the scene most delightful.

At six o'clock, P. M. the Governor and gentlemen accompanying him left President Quincy's mansion under escort of the Lancers, and entered Boston at half past seven, by way of Charlestown, and halted at his Excellency's quarters, where he took leave of the escort, and the ceremonies of the day were concluded.

The Lancers ranks were full, and that splendid company never made a better appearance, or performed their duties in a more soldierlike manner.

PHI BETA KAPPA.—We learn that the Oration before the Phi Beta Kappa Society on Thursday, by President Woods was a very sound and interesting performance, which was listened to with great satisfaction by a numerous audience The Rev. Mr. Ingersol, who was appointed to deliver the Poem, was prevented by indisposition from being present. His place was supplied at short notice by Dr. Gray, who we are assured delivered a very good Poem, although unfortunately it was not generally heard, from his having pitched his voice too low, in consequence probably of his being unaccustomed to the house.—*Dai. Adv.*

MARRIAGES.

In this city, by Rev Mr Burnham, Mr William H. Babson to Miss Jane M'carty.

In Roxbury, on Tuesday evening, by Rev J. T. Sargent, Mr Elihu K. Partridge to Miss Mary A. Smith.

In Salem by Rev Mr Upham, Mr Aaron Nourse, Jr. to Miss Harriet M Kimball. By Rev Mr Thomson, John Rust, Esq. of Louisville, Ky. to Miss Susan West, daughter of Capt Thomas West.

At Marblehead, by Rev Mr Bartlett, Mr Edward Glover, to Miss Hannah Warner Herris, daughter of Wm H.

In Worcester, Ms. 2d inst, by Rev Mr Smalley, Thomas A Hill, Esq. of Bangor, Me. to Miss Emily, daughter of Mr Thomas A Stevens, of W.

In Northborough, Dr J. J. Johnson to Mary W, eldest daughter of Rev. Joseph Allen.

In Heath, 27th ult. Major Augustus Bates, of Charlemont, to Miss Lucy S. eldest daughter of Hon. Ephraim Hastings.

DEATHS.

In Roxbury, 26th ult. Miss Mary Watson, of Plymouth, 77.

In Charlestown, 17th ult, Mrs Sarah Marston, 82.

In Brookfield, Mass. 28th ult, William W. Thayer, firm of Conant, Thayer & Co., of this city, 34.

In Salem, on Friday evening 28th ult. Col. William Mansfield, 68—a most worthy and estimable man

In Salem, Benjamin Shillaber, son of Mr. E. K. Lakeman, aged 2 years and 3 months. George Storer, youngest child of Pickering Dodge, Esq. aged 2 years and 4 months.

In Brattleboro,' Vermont, Aug. 18th Thomas Harris Esq. late of Charlestown Mass. aged 61.

In Newburyport on Sunday evening, after a lingering illness Capt. Micajah Lunt, 76.

In Walpole, N. H. 29th ult, Mrs. Eleanor Bellows wife of Thomas Bellows, Esq. of that place, 73.

Number of deaths in this city for the week ending Aug. 27, 56; Males 26. Females 30.

NEW AND VALUABLE ENGLISH BOOKS.—The Works of Beaumont and Fletcher, with an introduction by Geo. Darby: with a beautiful portrait of each author, 2 vols, 8vo. Statesmen of the time of Geo. 3d—1st and 2d series, by Lord Brougham, with all the portraits. The complete Works of Chas. Lamb, in 1 vol, 8vo, with portrait. Blaine's Enclyclopædia of Rural Sports, or a complete account, Historical, Practical and Descriptive, of Hunting, Shooting, Fishing, Racing, and other field sports and athletic amusements of the present day, illustrated by 600 engravings. Illustrations of Shakspeare and of Ancient Manners, with Dissertations on the clowns and fools of Shakspeare, by Francis Douce, a new edition. The Peerage of the British Empire as at present existing, arranged and printed from the personal communications of the nobility, by Edmund Lodge, Esqr. Norroy King of Arms, &c. Splendid copy of Marmion, with elegant plates, 8vo edition. Miscellanies of Literature, by the author of 'Curiosities of Literature.' a new edition, revised and corrected—just received and for sale at TICKNOR'S, corner of Washington & Schooll sts. s 5

WEST INDIA GOODS.

THE subscribers have for sale a large and well selected stock of West India Goods and Groceries, and can supply Families and Boarding Houses at the lowest prices.
BISHOP & WITHINGTON,
sep5 6m Corner of Salem and Hanover sts.

SCHOOL FOR YOUNG LADIES.—The subscriber's School for Young Ladies will be re-opened at No. 41 Mount Vernon street, corner of Belknap street, on Monday, September 7th. JOS. HALE ABBOT.
sept 5

TURNER'S LIVES OF UNITARIANS.—Lives of eminent Unitarians; with a notice of Dissenting Academies. By Rev W. Turner. 12mo, London.
For sale by JAMES MUNROE & Co, 134 Washington st. s5

THE BOSTON MERCANTILE JOURNAL,—is a newspaper published every Thursday, devoted to the news of the day, and to scientific, literary and miscellaneous reading. It is an advocate of temperance and all the moral virtues.—But while its aim is to promote the cause of patriotism, morality and religion, it professes to be uninfluenced by *party*, and unbiassed by *sectarian* views. The aim of the proprietors is to make it, strictly speaking, a Family paper—a paper which will exert an elevating influence in society—which will enlighten and amuse—and which will not corrupt. This paper is of a large size, and contains a great amount of original and selected matter. It is furnished to subscribers at the rate of $2 a year, payable in advance—or $2,50 per annum, if not paid within six weeks.

Evening Mercantile Journal.

This is a Daily Evening paper, the subscription price of which is $8 a year. It contains a careful synopsis of all the news received by the Southern mail of each day on which it is issued—and takes a high stand in favor of temperance, and of the general principles of morality. It advocates in a firm yet temperate tone the election of WILLIAM H. HARRISON to the Presidency.

Semi-Weekly Mercantile Journal.

A paper is also issued on every Tuesday, Thursday and Saturday evening, containing all the reading matter and inside advertisements of the Daily paper of each of those days, and the day previous. It is furnished for $5 a year.

The above papers contain a full and accurate *price current*, and synopsis of important sales during the week, corrected by a competent person, who attends to this business exclusively. All advertisements of *ardent spirits*, or of *theatrical exhibitions*, are excluded from the columns—and by thus cutting off a profitable source of emolument, the proprietors look for a remuneration in the patronage of the moral and philanthropic members of the community. And it is with gratification that we are able to state that the call has not been altogether in vain. We now circulate in the city of Boston and in different parts of New England, above *five thousands copies* of the Mercantile Journal—and from the kind favor which our humble efforts have met with hitherto, we are encouraged to pursue our labors with renewed industry, and to spare no efforts nor expense to make the papers issued from this establishment worthy of a liberal support from a moral and discriminating community.

The Youth's Medallion.

The subscribers also take this opportunity to announce their intention to issue a paper, handsomely printed in a quarto form, once in two weeks, with the above title, for the price of *one dollar* a year, which shall be devoted to the entertainment, and moral and intellectual instruction of youth. This paper will be of neither a *party* nor *sectarian* character—but great care will be taken to render the Medallion attractive to children, and worthy the approbation of parents. In this paper the importance of temperance, and of early establishing correct habits and sound moral principles, will be enforced by argument and illustration. The first number of the Medallion will be issued in December or January next, due notice of which will be given.

SLEEPER, DIX & ROGERS.
Wilson's Lane, Boston. Sept. 5.

PALEY'S NATURAL THEOLOGY.—With illustrative notes by Henry Lord Brougham and Sir Charles Bell to which are added supplementary dissertations by Sir Charles Bell: with numerous wood cuts: 3 vols. A fresh supply this day received by C. C. LITTLE & JAS. BROWN, 112 Washington street, s 5

TODD'S MILTON.—The Poetical Works of John Milton, in six vols; with the principal notes of various commentators. To which are added illustrations, with some account of the life of Milton, by the Rev. Henry John Todd, M. A., 6 vols 8vo.—for sale by CHAS. C. LITTLE & JAS. BROWN, Importers of English Books, 112 Washington street. s 5

PARIS EDITION OF SIR WALTER SCOTT'S complete Works, including all his Novels, Poetical works, &c., with the author's new prefaces, notes, additions, corrections, and various readings of the last Edinburg edition, and a glossary of Scottish words—in 35 vols. 8vo., elegantly bound in calf. Just received by CHAS. C. LITTLE & JAS. BROWN, 112, Washington street. s 5

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.—Edited by Rev. Ezra S. Gannett. Contents of the Number for September.

The Progressive Character of Christianity, an Explanation of its different Interpretations.
A Sister's Influence
The Three Christian Witnesses. A Sermon by Rev. G. E. Ellis
The Discovery of Printing, and its influence on the diffusion of Christianity
Nicoll's Poems
Female Authorship
Thoughts on Revivals
Notices of Books
Intelligence &c &c &c.

Published by WILLIAM CROSBY & CO., 118 Washington street. sept 5

SUNDAY SCHOOL LIBRARIES.—Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.

—Just published—

Hope on, Hope Ever! by Mary Howitt
Strive and Thrive, by do
Country Rambles
A Gift from my Teachers
Historic Tales, by Mrs Lee
Industry, by a Lady
The Scholar's Aid
The Scholar's Friend

Also, a good collection of Books for Teachers. Orders gratefully received.

BENJ. H. GREENE,
s5 tf 124 Washington, corner Water st.

HOPE ON, HOPE EVER—Tales for the People and their Children: Hope on, Hope Ever, or the Boyhood of Felix Law; by Mary Howitt.

Contents—A peep into Dent Dale; Andrew Law, his Childhood; Andrew Law and one of his Scholars; The Event of an Evening; Andrew Law's Household; A Removal; Felix Law; The new inmate; Mikky Hawe's Sheep Washing; Mikky Hawe's Festival; The Day After; Katie

POETRY.

For the Register and Observer.

THERE IS AN HOUR.

There is an hour of thought,
When memory backward turns to cherished years,
When the long vista of the past seems fraught
Wit the rich melody of brighter spheres,
When on our list'ning ears,
Tones of long-broken friendships sweetly fall,
And the heart answers to the joyous call.

There is an hour of love,
When the soul's tendrils like the ivy twine
Around the spirit's treasures; when above
The transient joys of earth, a light divine
Seems on our path to shine,
Till with hope's banner o'er us, we forget
That e'en affection's golden sun must set.

There is an hour of rest,
When the pale star of eve doth softly rise,
When on the heaving billows of the breast
A dewey balm comes stealing from the skies,
When the strange chord, that lies
Deep in the mystic chambers of the soul,
Is swept to music by the blest control.

There is a blissful hour,
When absent ones are gathered to their home;
When the bright roses in affection's bower
Gleam with the rays that o'er their beauty come;
When the free steps, that roam
Far from their own green native hills away,
Turn to that beacon light, their star of day.

There is an hour of mirth,
When in the banquet hall the feast is spread,
When o'er the loved and beautiful of earth
The sun of pleasure doth its radiance shed,
When on the youthful head
The budding wreath of joy is gaily twined,
And fairy hands the rosy chaplet bind.

There is an hour of prayer!
And oh, how sacred is the holy time,
When the soul rises from its earthly care,
And seeks on high a purer, brighter clime,
When to the heights sublime,
Of God's resplendent throne our spirits soar,
And the world binds us with its chains no more.

Sweet is the hour of prayer!
Soothing the hallowed influence o'er it cast,
When the soul drinks the music of that air,
Soft as the harp-notes by the zephyr past.
When the heart turns at last
To seek the living fountain of its love,
How swift its chariot wheels are borne above.

Yes, blest the hour of prayer!
Oh give me in its glorious light to dwell,
Give me to breathe its healing breath, and share
The magic power of its majestic spell;
Give me to swell
This feeble voice, and join the theme divine:
Then shall each hour of joy and love be mine.

Waltham. L. B. T.

'THY WILL BE DONE.'

O Thou whose lips can well repeat
The Saviour's prayer, nor deem'st deceit
The while is lurking in thy heart,
Pause, ere their memory shall depart.

'Thy will be done!'—and dost thou find
In the deep musings of thy mind
No fear, no hope, no passion there,
Thou couldst not freely from thee tear?
And darest thou call upon thy God
To try thee with his chastening rod,
And round the wide world steadfast look,
And find no ill thou canst not brook?
What! couldst thou see the whirlwind come
To tear thee from thy cherish'd home?
See the strong arm of death embrace
The best beloved of all thy race?
See, undeserved, an evil fame
Attaint thy long unsullied name?
Feel slow consuming sickness break
Thy mind, now impotent and weak?
Yet not one murmur?—If but one,
Thou must not say,' Thy will be done!'

No: rather, ere thy spirit dare
Adopt the Saviour's fervent prayer,
The Saviour's *spirit* earnest seek,
Enduring, patient, firm, and meek.
Go, seek of God a heavenly mind,
Active, like His—like His, resigned:
Pray, that thy very prayer may bring
No hated, no unwelcome thing;
Pray, that the will of heaven may be
Health, joy, and all things else to thee;
And thus the work of prayer begun,
Thou well may'st say, 'Thy will be done.'

BENEFIT OF TRIALS.

When thou art in thy chamber, and thy knee
Is bowed in love to the Omnipotent,
And when thy soul before his throne is bent,
Ask not for prosperous things; but pray, that he
Will purify thee with the chastisement
Of earthly wo and trouble, which are sent
To fit the high soul for eternity.

It is not in the summer tide of life
That the heart hoards its treasure: it is when
The storm is loud, and the rude hurricane
Of sorrow is abroad:—when solemn strife,
Such as may move the souls of constant men
Is struggling in our bosoms, it is then
The heart collects her stores with wisdom rife.

For sadness teaches us the truth of things
Which had been hid beneath the crown of flowers
Which gladness wears; and the few silent hours
Of quiet, heavenward thought which sorrow brings,
Are better than a life in pleasure's bowers,
Drinking the poisonous chalice which she pours,
To quench our heavenlier spirits' murmurings.

Seek thou the storms of life; fly not the trial
That binds the conquerer's wreath upon thy brow;
And faint not, though the tears of anguish flow,
And though upon thy head the angry vial
Of fate be pour'd: but with the conscious glow
Of honorable thought and deed below,
Look to that Power who watch'd thy self-denial.

MISCELLANEOUS.

WORDS OF A CHILDLESS WIDOW ON THE BENEFIT OF AFFLICTION.

My husband died, and then disease seized on my children, and they were taken one by one. In the course of a few years, I had lain those in whom my heart was bound up, in the grave. Oh! they were many, many bitter tears that I shed. The world was dark. The very voice of consolation was a pain. I could sit by the side of my friend, but could not hear him speak of my departed ones. My affliction was too deep to be shared. It seemed as if God himself had deserted me. I was alone. The places at the table and the fireside remained—but they who filled them were gone. Oh the loneliness, as it had been a tomb, of my chamber. How blessed was sleep! For then the dead lived again. They were all around me. My youngest child and last, sat on my knee—she leaped up in my arms, she uttered my name with infant joyousness; and that sweet tone was as if an angel had spoken to my sad soul. But the dream vanished, and the dreary morning broke, and I waked and prayed—and I sought forgiveness even while I uttered it for my unholy prayer—prayed that God would let me lie down in the grave side by side with my children and husband.

But better thoughts came. In my grief I remembered that though my loved ones were separated from me, the same Father—the same Infinite Love, watched over them as when they were by my fireside. We were divided, but only for a season. And by degrees my grief grew calmer. But since then, my thoughts have been more in that world, where they have gone, than in this. I do not remember less, but I look forward and upward more. I learned the worth of Prayer and Reliance. Would that I could express to every mourner how the sting is taken away from the grief of one, who with a true and full heart puts her trust in God. I can never again go into the gay world. The pleasures of this world are no longer pleasures to me. But I have trust and hope and confidence. I know that my Redeemer liveth. I know that God ever watches over his children. And in my desolation, this faith of the heart has long enabled me to feel, a different kind of of pleasure indeed, but a far deeper, though more sober joy, than the pleasures of this world ever gave me even when youth and health and friends, all conspired to give them their keenest relish.

'You have learned in your own heart,' I said, 'that all trials are not evils.'

It was with eyes up-turned to heaven, and gushing over with tears, not tears of sorrow, but gratitude, and with a radiant countenance, that she answered, in a tone so mild, so rapt, as if her heart were speaking to her God,—'It has been good for me that I have been afflicted.' E. P.

BURNS AND HIS HIGHLAND MARY.

We extract the following interesting article, from the Montreal Herald. It will be read with a melancholy pleasure, by many of our subscribers; few poets have a deeper hold on the hearts of the New Englanders, than Robert Burns, whose errors are forgotten in the contemplation of his genius and his worth:—*Essex Register.*

'We had in our possession on Saturday, the identical pair of bibles presented by the immortal Burns to the dearest object of his affections, Highland Mary, on the banks of the winding Ayr, when he spent with her 'one day of parting love.' They are in remarkable good preservation, and belong to a descendant of the family of Mary's mother, Mrs Campbell whose property they became on the death of her daughter, and subsequently Mrs Anderson, Mary's only surviving sister, acquired them. The circumstance of the bible being in two volumes seemed at one time to threaten its dismemberment, Mrs Anderson having presented a volume to each of her two daughters; but on their approaching marriage, their brother William prevailed on them to dispose of the sacred volumes to him. On the first blank leaf of the first volume is written, in the handwriting of the immortal bard, 'And ye shall not swear by my name falsely—I am the Lord. Levit. 19 chap. 12th verse;' and on the corresponding leaf of the second volume, 'Thou shalt not forswear thyself, but shall perform unto the Lord thine oath. Matt. 5th ch. 33d verse.' On the second blank leaf of each volume, there are the remains of 'Robert Burns, Mossigiel,' in his hand writing, beneath which is drawn a masonic emblem. At the end of the first volume there is a lock of Highland Mary's hair.

There is a mournful interest attached to these sacred volumes—sacred from their contents, and sacred from having been a pledge of love from the most gifted of Scotland's bards to the artless object of his affections, from whom he was separating, no more to meet on this side the grave. The life of Burns was full of romance, but there is not one circumstance in it all so romantic and full of interest as those which attended and followed the gift of these volumes. He was young when he woed and won the affections of Mary, whom he describes as 'a warmhearted charming young creature as ever blessed a man with generous love.' The attachment was mutual, and forms the subject of many of his earliest lyrics, as well as of the productions of his later years, which shows that it was very deep rooted. Before he was known to fame, steeped in poverty to the very dregs, and meditating an escape to the West Indies from the remorseless fangs of a hardhearted creditor, he addressed to his 'dear girl' the song which begins:

'Will ye go to the Indies, my Mary,
And leave auld Scotia's shore,
Will ye go to the Indies, my Mary,
And cross the Atlantic's roar?

But neither Burns nor his Mary were doomed to 'cross the Atlantic's roar,' nor to realize those dreams of mutual bliss which passion or enthusiasm had engendered in their youthful imaginations. Burns was called to Edinburg, there to commence his career of fame, which was to terminate in chill poverty, dreary disappointment and dark despair—while Mary's happier lot, after a transient gleam of the sunshine of life, was to be removed to a better and a happier world. Her death shed a sadness over his whole future life, and a spirit of subdued grief and tenderness was displayed whenever she was the subject of his conversation or writings. Witness as follows:

'Ye banks an' braes an' streams around,
The castle o' Montgomerie,
Green be your woods and fair your flowers,
Your waters never drumlie.;

There simmer first unfolds her robes,
An' there they langest tarry,
For there I took my last fareweel,
O' my sweet Hieland Mary!"

In a note appended to this song, Burns says: 'This was a composition of mine in my early life, before I was known at all to the world. My Highland lassie was a warmhearted charming young creature as ever blessed a man with generous love. After a pretty long trial of the most ardent reciprocal affection, we met by appointment on the second Sunday of May, in a sequestered spot on the banks of the Ayr, where we spent a day in taking a farewell before she would embark for the West Highlands, to arrange matters among her friends for our projected change of life. At the close of the autumn following, she crossed the sea to meet me at Greenock; where she was seized with a malignant fever which hurried my dear girl to her grave in few days, before I could even hear of her illness.'

It was at this romantic and interesting meeting on the banks of the Ayr that the bibles before us were presented to Mary, and he must have a heart of stone indeed who can gaze on them without his imagination calling up feelings in his bosom too big for utterance. On that spot they exchanged bibles and plighted their faith to each other, the stream dividing them, and the sacred book grasped by both over its purling waters. This was the only token of affection each had to give the other, and the wealth of the Indies could not have procured a better or more appropriate one.

In Lockhart's life of Burns, we are informed that several years after the death of Mary, on the anniversary of the day which brought him the melancholy intelligence, he appeared, as the twilight advanced, (in the language of his widow) 'very sad about something;' and though the evening was a cold and keen one in September, he wandered into his barnyard, from which the entreaties of his wife could not, for some time, recall him. To these entreaties he always promised obedience, but these promises were but the lip-kindnesses of affection, no sooner made than forgotten, for his eye was fixed on heaven, and his unceasing stride also indicated that his heart was also there. Mrs Burns' last approach to the barnyard found him stretched on a mass of straw, looking abstractedly on a planet which, in a clear starry sky, 'shone like another moon,' and having prevailed on him to return into the house, instantly wrote, as they stand, the following sublime verses, "To Mary in Heaven,' which have thrilled through many breasts, and drawn tears from many eyes, and which will live the noblest of the lyrics of Burns while sublimity and pathos have a responding charm in the hearts of Scotsmen.

TO MARY IN HEAVEN.

'Thou lingering star, with lessening ray,
That lov'st to greet the early morn,
Again thou usher'st in the day
My Mary from my soul was torn.

O Mary! dear departed shade!
Where is thy place of blissful rest?
Seest thou thy lover lowly laid?
Hearest thou the groans that rend this breast?

That sacred hour can I forget?
Can I forget that hallowed grove,
Where by the winding Ayr we met,
To live one day of parting love?

Eternity will not efface
Those records dear of transports past;
The image of our last embrace;
Ah! little thought we 'twas our last!

Ayr gurgling kissed his pebbly shore,
O'erhung with wild woods thickening green;
The fragrant birch, and hawthorn hoar,
Twined am'rous round the raptured scene.

The flowers sprang wanton to be pressed,
The birds sang love on every spray,
Till soon, too soon, the glowing west
Proclaimed the speed of the winged day.

Still o'er these scenes my mem'ry wakes,
And fondly brooks with miser care!
Time but the impression deeper makes,
As streams their channels deeper wear.

My Mary, dear departed shade!
Where is thy blissful place of rest?
Seest thou thy lover lowly laid?
Hearest thou the groans that rend his breast?

AN AGED DISCIPLE.

A few Sabbaths since, as I was rising to commence the morning service in a church in one of the country towns in Massachusetts, I noticed a white haired man, leaning on a staff, ascending the pulpit stairs. The clergyman who sat at my side, said to me: 'This is an aged deacon, who, on account of his deafness sits in the pulpit.'

After the services were concluded, I spoke to the venerable man. He told me on that day he commenced his ninety-fifth year; and that since his fifth or sixth year he had been a follower of the Savior.

How few, now living on the earth, can say that they have, for ninety years, been in the heavenly way:—that more than nine tenths of their lives have been spent in the service of God!

This aged disciple is now able to do work with ease—which would fatigue many men who have not seen one quarter as many years as he has: and yet, in his younger days, he was quite feeble. The secret of his present vigor, is his strictly temperate habits. When a youth, he was ordered by a physician, to refrain from intoxicating liquors—and his wise obedience more than any thing else, has lengthened out his life to nearly a century. He has lived twenty years beyond three score and ten. When he first joined the church, the youngest member then belonging to it, was twenty-five years older than himself. Since that time, he has seen a large part of three generations rise up and fade away. He has seen many young persons press forward, with light step in the path of life. He has looked again, and they were gone; and soon their very tomb stones were mouldering away.

What madness it is to live as if our treasure and eternal home were on earth!

He has now two hundred descendants living, and he walks before them as a living Christian.

On the day in which he entered his ninety sixth year, he bore public testimony to the blessedness of the Christian religion, and exhorted his young friends and relatives, now to devote themselves and all they possess to the service of God. Surely he who submitted his heart to Christ, when a child of six years only, and who has been a Christian through opening and ripening years to hoary old age, must be a judge of what religion is. Tell me you who 'put religion by,' if you are not very foolish to reject such testimony.—*S. S. Monitor.*

EDUCATION.

If a stranger should inquire of me the principal cause and source of the greatness of my country, would I bid him look on the ocean widely loaded with our merchandise, and proudly ranged by our navy: or on the lands where it is girdled by roads, and scored by canals, and burthened with the produce of our industry and ingenuity? Would I bid him look on these things as the springs of our prosperity? Indeed I would not. Nor would I show him our colleges and literary institutions, for he can see nobler ones elsewhere. I would pass all these by, and would lead him out by some winding highway among the hills and woods, and when the cultivated spots grew small and infrequent, and the houses became few and scattered, and a state of primitive nature seemed to be immediately before us, I would stop in some sequestered spot, and directed by a steady hum, like that of bees, I would point out to him a lowly building, hardly better than a shed, but full of blooming, happy children, collected from the remote and unseen farm-house, conning over their various tasks, or reading with a voice of reverential monotony, a portion of the Word of God; and I would bid him note, that even here in the midst of poverty and sterility, was a specimen of the thousand nurseries in which all our children are taught of the Lord, and formed, some to legislate for the land, and all to understand its constitution and laws, to maintain their unspotted birthright, and contribute to the great aggregate of the intelligence, the morality, the power and peace of this mighty commonwealth.—*Greenwood.*

This world as a *whole*, is a school for moral transformation,—for the formation of characters of unsullied, enduring, ever-growing holiness. It is not merely in its disappointments and sufferings, and dissatisfaction and gloom, that we have opportunity of training for heaven; but as truly in its hopes and its enjoyments. It were to shut out far more than half the wisdom and kindness of the economy of grace, to suppose life's *brighter scenes* were only to be *guarded against*, instead of welcomed and improved as aiding our spiritual progress: rather it would be to yield ourselves to the tempter, far more than half our time;—in our ease and comfort, and health and wealth. Earth's cheerful scenes have their spiritual value;—nay, give the value which is often thoughtlessly ascribed only to those dark and trying events. Our sufferings do but frown us back from glorifying in our strength and wisdom and wealth, that we may 'know Him who exerciseth loving kindness in the earth'—that amidst his earthly mercies we may choose Him as our friend and portion, now and forever. God saves not men by disgusting them with earth; by making them loathe the streams of kindness which flow forth from the fountain of his love. Earthly mercies are as needful for our best good as earthly afflictions; they are as full of spiritual and eternal kindness; and do as truly train us for heaven. Nay, earthly mercies take the lead in the economy of grace. Afflictions are incidental;—brought in, 'not willingly,' but that God may show compassion according to the multitude of her tender mercies. Anxiety, suffering, despondency, when they come upon the wanderer's path, produce a shock, needful to arouse us, to turn us back; but their end is not gained by disgust with earth; by saying within ourselves, there is no comfort here; by concluding that the world admits no enjoyment, consistent with the best desires and highest hopes of a Christian, of an heir of Heaven. Earth will not be 'a tiresome place,' nor earthly joys worthless, while they are enjoyed as the gifts of God, and as the tokens of unbounded, never-ending love. At no distant period, ear h will be released from the reproach of ages. Then, this earnest will be accepted on earth, which will prove TRUE in heaven; and the light walked in, which will glow more BRIGHT in heaven; and all the paths of man will be o'erspread as with the CALM of heaven.

To the question then, 'has not the *world* been the grand means of keeping men from heaven? We answer, No;—not the school, but the scholarship—not the condition, but the sin—and that, alike by the "sorrow of the world working death," and the "love of the world" excluding the love of the Father. Let not *this world* be scandalized because sin can grow by that same richness of soil in which holiness has thriven, and will at last thrive all the earth over. Otherwise, we might scandalize paradise also, and even heaven itself, and say, if these had not been abodes of happiness, man would not have fallen, nor angels ceased from their 'first estate;' for neither Eden nor heaven were secure from sin, until the *trial* were passed, which gave stability to holiness. These occurrences are mysterious. Their explanation is without the reach of the human faculties. But their use is obvious: while they plainly show, that if we fail of salvation from the *love* of the world, we fall not a sacrifice to our ill condition,—not more than Adam when he fell from heaven. Here, as in all creation, the character must be formed by *choosing* God as our Friend and Portion and Lord; not merely as our helper in distress, but as our "own God," on the very heights of our prosperity:—as he was chosen by the Patriarchs; as he will be chosen when "all the ends of the earth shall fear him." If we say, Who then can be saved? the only answer is, in the words of the Wisest, 'The things which are impossible with men are possible God." He who has arranged the world, mingling the lessons of adversity and prosperity, is himself, by *both* the Teacher. If you would be an angel five hundred or five million years hence, burning like a seraph, *this* is the spot most favorable for lighting up that never-dying, ever-brightening flame!"—*Nott.*

HOW TO SPEND A SATURDAY EVENING.—The late James Bunday, of Bristol, who from humble proverty raised himself to circumstances of great affluence, was in the regular habit, on Saturday evenings, of visiting the markets; not as an idle observe, but to do good to the poor. If he beheld a poor person at a butcher's stall inquiring the price of meat, and then turn away for want of more money, he would call him back, saying, 'what can you afford to give?'—on being told how much, he would produce the additional sum, and enable the poor man to make the purchase. He would then go in quest of other persons of the same description, and assist them in like manner. It was thus Mr Bunday spent his Saturday evenings, relieving promiscuously the wants of the poor, who in return for his humanity and benevolence, offered up prayers and poured blessings upon him. After he had gone round distributing his bounty, he would then purchase pieces of meat for his own poor, or those indigent families whom he visited at their own houses. When he had finished this work of charity and labor of love, he would return home with a glad heart, and recount the blessings he enjoyed above others.

LET EVERY MAN BE TRUE TO HIS OWN NATURE.

If ever there was a time when men were called upon to have minds of their own and energies of their own, it is now. Each man is called upon to do justice by his own efforts, to his own individual faculties—to form opinions and pursue a line of conduct for himself and not hide himself among the multitude, and be borne along with the crowd, as a feather on the tide. Bold and independent minds are needed, who can stand against the shock of multitudes, and be deaf to the voice of party. Such spirits are needed, for, now-a-days, both in politics, philanthropy and religion, measures are carried forward too much by crowdings and huzzas. 'Things go too much by noise and hurra,' says a strong-minded man, who has always thought and acted for himself: 'the shout is raised, up with it, and up it goes: down with it, down it with it, and down it goes.'

Let each man be true to his own nature—let him feel that God has given to him peculiar faculties, and has placed him among peculiar circumstances and opportunities; let him rise with his own God-given energy, and draw forth these powers, and be worthy of his opportunities; let him do this, and he will be an independent man—his mind its own master. Although his powers may be humble and his opportunities few, he will have a more respectable, perhaps a more respected character than many of those highly gifted minds who suffer themselves to be borne along the current of popular opinion, or enslaved by the tyrrany of party, or sect, or association. Every human being is an original from the hand of God. Let him not by negligence or ignorance or slavish imitation, mar the divine beauty of the original proportions.

THE TWO ROSES.—Being with my friend in a garden, we gathered each of us a rose. He handled his tenderly, smelt it but seldom and sparingly. I always kept mine to my nose or squeezed it in my hand; whereby in a very short time it lost both its color and sweetness, but his still remained as sweet and fragrant as if it had been growing on its own root. The roses, said I, are true emblems of the best and sweetest enjoyments in the world, which being moderately and cautiously used and enjoyed, may, for a time, yield sweetness to the possessor of them; but if once the affections seize too greedily upon them, and squeeze them too hard, they quickly wither in our hands, and we lose the comfort of them. It is a point of excellent wisdom to keep the golden bridle of moderation upon the affections.

HISTORY OF CHRISTIANITY.

Christianity cannot be fully understood—what it is—what it has done—and what may yet be expected from it—without an impartial review of its history. This is a work yet to be accomplished. Not only can we as yet form no sufficient idea what Christianity may hereafter become; but even of what it has been in times past, we have hitherto had no satisfactory information. A distinct conception of the manners, institutions, fortunes and character of the singular people, among whom Christianity arose—of the moral condition of society at the period of its origin—of the state of opinion, religions and philosophical, at that time among the cultivated inhabitants of the great cities of the Roman empire—of the condition of the inferior classes and of the immense mass of slave population—of the mode, in which the religion secretly worked its way into the heart of society—of the habits, views, employments and social state of its professors during the three first centuries, and of their relation to the refined and educated portion of the community—of the whole extent and precise character of the change wrought in it by its incorporation with the state—of the struggles between it and the declining philosophy of Paganism—of their mutual influence—and of the new spirit breathed by it into the last periods of Greek and Roman literature—of its relation to the new forms of society, which sprang up in the middle ages, and of which it constituted the impregnating principle—of its weakening and corruption under the Papal thraldom—of the effects of the Reformation—of the multiplicity of sects, that have grown out of the principles of that great revolution—of the exclusive and persecuting spirit by which they have been too often actuated towards each other—and of the tendency of more refined and liberal views to promote ultimate union and peace among all good men—in fine, a distinct conception of the effect produced by Christianity, under all these phases, on manners, literature, arts, philosophy, commerce and the moral and social condition of the great mass of human beings—is indispensable to an adequate appreciation of the whole power and value of this unspeakable gift of God, and to a discernment of the great work which it has accomplished, is now accomplishing, and has yet to accomplish, in the universal plans of providence. The history of human improvement is bound up with that of Christianity; they should never be separated.

NEW TRACT, 157.—The One Thing Needful, by Rev. Thomas B. Fox, being Tract 157 of the A. U. A. Just published by JAMES MUNROE & CO., Agents of the A. U. A. aug 29

MARY HOWITT'S NEW BOOK.—Hope On Hope Ever, or the Boyhood of Felix Law. This day published; also, Strive and Thrive, by the same Author, published by JAMES MUNROE & CO., 134 Washington street. aug 29

UNITARIANISM CONFUTED.—A Series of Lectures delivered in Christ's Church, Liverpool, in 1839, by Thirteen Clergymen of the Church of England; 8vo. London. Fresh supply just received by JAMES MUNROE & CO., 134 Washington street. aug 29

R. E. DIXON, successor to GEO. H. GAY, Dentist. Removed to No. 9 Winter Street. july 13

BOWDOIN POETS.—The Bowdoin Poets, edited by Edward P. Weston, 12mo. Among the writers are C. L. Hemans, H. W. Longfellow, Ephraim Peabody, I. McLellan jr, Seba Smith, B. B. Thacher, Frederick Mellen &c &c

Just published by JAMES MUNROE & Co., 134 Washington street. a22

ENGLISH BOOKS, by the Acadia.—Lives of the Queens of England, by Agnes Strickland, 2 vols 8vo
Memoirs of Neff, Oberlin, and Overbergh, 8vo
Demosthenes upon the Crown, with Notes by Lord Brougham, 8vo
Howitt's Visits to Remarkable Places and Scenes, illustrative of English History, 8vo plates
The Works of W. E. Channing, 4 vols 12mo
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Milman's Poetical Works, 8vo
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The Court of James I., by Dr G. Goodman
Glossary of Architecture, 700 wood Cuts, 2 vols 8vo
Statesmen of the Commonwealth of England, by John Forster, 5 vols
Turner's Lives of Eminent Unitarians
Whewell's History of the Inductive Sciences &c &c
For sale by JAMES MUNROE & Co., 134 Washington street. a22

DR. CHANNING'S WORKS.—The Works of Wm E. Channing, containing his Discourses, Works on Slavery, Reviews &c &c. 4 vols 12mo, 3d English edition. Just received by JAMES MUNROE & Co. aug 22

MISS HALE'S POEMS.—Just published and for sale at TICKNOR'S corner of Washington and School sts, Poems by Mary W. Hale, in 1 vol. 12mo., neatly bound in embossed cloth. aug 22

STANDARD WORKS: FOR LIBRARIES, &c.—A complete assortment for sale at TICKNOR'S, corner of Washington and School streets, among which are good editions of Encyclopedia Americana; Tytler's Universal History; Gibbon's Rome; Russell's Modern Europe; Scott's, Cooper's, James's and Bulwer's Novels; all the English Poets, English or American editions; Irving's Work's, complete, new edition; Burke's Works; Shakspeare &c.
All the new works of the day immediately received as above. aug 22

QUARTO BIBLES.—A lot of cheap Quarto Bibles, received by JOSEPH DOWE, 22 Court st. a22

CAPT. MILLER'S LIFE OF GEN. HARRISON.—The Story of the Life of Wm H. Harrison, related by Capt Miller to his boys.
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CHEAP LETTER PAPER.—A good article of plain Letter paper satin surface for $2, 00 a ream. Ruled do, do, $2, 50. Billet do, $1, 00 the Ream. Also, Hubbard Jessup's do, ruled and plain. Further supply received by JOSEPH DOWE 22 Court st. aug 22

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.
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The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.
The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.
Boston, Feb. 22, 1840. 1y

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MANUALS FOR SUNDAY SCHOOLS—at B. H. GREENE'S, 124 Washington street, may be found the following complete variety of Manuals for Sunday Schools.
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Gallaudett's Natural Theology
do Child's Book on the Soul
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GREENWOOD'S HYMNS.
JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northborg', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

FASHIONABLE SHAWLS, RICH SILKS, &c. AT RETAIL.
E. F. NEWHALL, 141 Washington Street, has just returned from New York, with an elegant assortment of SPRING GOODS, consisting of French Cassimeres, Edinboro', Silk Plush, Fringed Damask and Velvet SHAWLS.
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NEW ENGLISH BOOKS,—received per Steamer President, by C. C. LITTLE & J. BROWN, 112 Washington street.
Rakes' History of the Popes, translated by Sarah Austin, 3 vols
Miscellanies of Literature, by I. D'Israeli Esq., new edition, 8vo
The works of Charles Lamb, new edition, 1 vol
The History of Christianity, by the Rev. H. H. Milman, 3 vols
Howitt's Visits to Remarkable Places, 8vo
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Milne's Poems, 2 vols.
Plato's Divine Dialogues.
Taylor's Holy Living and Dying.
Kollar on the Insects injurious to Gardeners, Farmers, &c. translated by I. and M. Loudon, with notes by Westwood.
Hazlitt's Lectures on the Literature of the age of Elizabeth.
Blaine's Encyclopedia of Rural Sports, &c.
Byron's Life and Works, Murray's Edition, 17 vols.
Wilkinson's Manners and Customs of the Ancient Egyptians.
Barrow's Sermons and Expository Treatises, 2 vols.
The Naturalist's Library, vol, 28.
Fuller's Holy and Profane State. &c. &c. &c.
aug 29

NEW BOOKS.—The Bowdoin Poets, edited by Edward P. Weston. The Boy's Life of Harrison. Shetland and the Shetlanders, by C. Sinclair. For sale by S. G. SIMPKINS 21 Tremont Row. aug 22

THE YOUNG MAIDEN.—By Rev. A. B. Muzzey, author of 'The Young Man's Friend,' &c. &c.—The following is extracted from a notice of this work in The Lady's Book, by Mrs S. J. Hale:—
'The book is good, *very good*. There has not, in our opinion, been one work on the subject better deserving the favor of the public, with the exception of 'Woman's Mission.' We would commend this book of the Rev. Mr Muzzey, as one to be studied by those who would understand the true sphere of woman,' and the reasons for placing her empire at 'Home.'
THE YOUNG MAIDEN and WOMAN'S MISSION, published and for sale wholesale and retail, by WILLIAM CROSBY & CO. 118 Washington street.
Aug 1

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